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ABSTRACT

This workbook provides elementary and junior high school students with an opportunity to trace the social, cultural, and historical contributions of the American Indian, African-American, and Jewish American population groups living in the middle Georgia area. The workbook coincides with the information sections given in the instructional guide, including sections dealing with the migration of Indians, Africans, and Jews to America, geographical aspects of the middle Georgia area, ethnic groups of the region (the Creek Indian, the slave family, free blacks in Bibb County, and the Jewish community of Macon in 1806), religion and education, politics and business, and aspects of Macon's African and Jewish cultural history. For each section, student worksheets, activities, maps, tables, and readings are provided. Next, transcribed oral history accounts of the lives of older adults representing local ethnic groups are provided. A section on extended activities introduces students to professional members of various ethnic groups, a profile of a Jewish family, and one of the oldest African-American organizations. The next section focuses on early African-American life in Jones County, presenting subsections on family life, education, politics, and other aspects of life in middle Georgia. An illustrated history of the Jewish community of Macon, Georgia, designed as a slide presentation, is followed by a list of over 200 references, audiovisual materials, and additional resources produced between 1855 and 1982. (LH)

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WE TOO BUILT AMERICA

**RECOVERING THE AMERICAN HERITAGE OF THREE ETHNIC/ MINORITY GROUPS**

**IN THE MIDDLE GEORGIA AREA**

ETHNIC HERITAGE PROJECT STUDENT WORKBOOK
BIBB COUNTY PUBLIC SCHOOLS AND BOOKER T. WASHINGTON COMMUNITY CENTER
MACON, GEORGIA 1984-85

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**Roosevelt Barrow**

### Instructional Guide And Suggested Activities

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# FORWARD

The history of the United States is the story of how people have met their spiritual, physical, and social needs. Thus, our history is the story of people and their problems.

The study of the history of our country can make important contributions to the general education of our youth. They will better understand the background of our social institutions as well as their present structure and operations. They will gain insight into the role of our nation as a member of the world community. While they learn that the democratic ideals we aspire to are not yet realized for all, they will recognize that progress has been made in this area. More importantly, they will come to identify with their American predecessors, whether they be illustrious leaders or common men.

This student workbook grew out of the critical need for support materials for teachers and students to improve, encourage, and extend the study of ethnic studies in the elementary and junior high schools and in the community.

For too many years, textbooks have neglected the major contributions of minorities to our cultural development. Minority youth groups do not develop the positive self-image that all humans need. Other youth cannot easily learn to respect their fellow citizens unless they recognize that they, too, have contributed to our culture. Likewise, the struggle for freedom and equality is too often treated as an accomplished fact rather than as a continuing challenge to all Americans. Until this matter is corrected in textbooks, the responsibility to incorporate the study of this subject matter into the curriculum through supplementary readings and activities will, of necessity, rest with the classroom teacher.

This student workbook represents an attempt to provide the teacher with general background information on the role of American Indians, African-Americans, and Jewish Americans in the life and history of the community, state, and national heritage. It is further limited to seven counties in the Middle Georgia area, consisting of Bibb, Crawford, Houston, Jones, Monroe, Peach, and Twiggs.

This workbook is the first attempt to pull together historical information on minorities in the Middle Georgia area. Neither the brief history nor the bibliography which follows is to be considered definitive for that period in history. Instead, it should be looked upon as a beginning, and should be incorporated into lessons throughout the curriculum as deemed appropirate. Teachers and students alike should continue to investigate and research each area for further study. It is hoped that the total Middle Georgia Community will benefit from the ideas contained in this publication.

# INTRODUCTION

Because of the nature of our society today, and the world at large, it is important that students understand that the story of America involves many peoples who have worked to make this a great nation. We live in a country of all races, creeds, and national origins, and each has contributed to the development of our culture.

The story of America should be an exciting one because it means so many different things to the people who helped to build it – from the first American Indians thousands of years ago to the most recent immigrant who came seeking freedom.

To a black whose ancestors were brought here as slaves, the story means one thing. To a white, whose ancestors came on the Mayflower, it means another. To the Chinese, Jew, Mexican, Irish, or Puerto Ricans and other ethnic groups, it would mean something else. Because we are a nation of many peoples of different races and nationalities, we have many problems and conflicts to solve in order to make our country better. One of the ways to help to solve our problems is to learn about the traditions, customs, and experiences of these ethnic groups.

Much has been written about our European ancestry, but very little about other groups. We believe that knowing more about these groups will help to build respect, dispel myths and misunderstandings, and create an appreciation for the many contributions made by each group.

The study of the development of our country will help students to better understand the background of our social institutions as well as their present structure and operations. Students will gain insight into the role of our nation as a member of the world community. They will also understand that while the democratic ideals that we aspire to are not yet realized for all, they will recognize that much progress has been made. This tie with our past can provide the students with pride in and loyalty to our democratic society. This we hope will help to build interracial harmony and develop positive attitudes in the area of human relations.

This module is designed to introduce significant historical information in understanding the cultural heritage of three ethnic groups of the Middle Georgia area and their contributions to the local, state, and national heritage.

The materials in this module are limited to the Indian Americans, African Americans and the Jewish Americans.

This workbook is the first attempt to pull together historical information on minorities in the Middle Georgia area. Neither the brief history nor the bibliography which follows is to be considered definitive for that period in history. Instead, it should be looked upon as a beginning, and should be incorporated into lessons throughout the curriculum as deemed appropriate. Teachers and students alike should continue to investigate and research each area for further study. It is hoped that the total Middle Georgia Community will benefit from the ideas contained in this publication.

## *WE MIGRATED TO AMERICA*

At one time in history, around 25,000 B. C. until around 3,000 B. C. (this is known as the Ice Age), there were no people living on the North American Continent. About 20,000 years ago, small groups of hunters (known as *Immigrants*) followed animals into the new world. These hunters were from different regions and spoke different languages, but used the same route for many centuries to come to the Americas (North America and South America). These hunters, following the migrating animal herds, after thousands of years eventually settled North, South, East and West.[3]

Every family in the United States of America comes from ancestors who were *immigrants*. These ancestors came from Europe, Africa and Asia.

Many times in studying the growth and development of America, there is very little mention about *minority* groups, such as Indians, Jews, and African Americans. Many students might judge from this that minority groups had little to do with the history of the United States, or that they arrived in America after others had founded the nation and made it great. The word *minority* in this project refers to a group whose members share certain ethnic or racial similarities that are different from or inferior to traits of the *dominant* group. In most western societies members of minority groups are *discriminated* against in one way or another.

In the United States of America, the dominant group is made up largely of white persons of North European background and belong to one of the *Protestant* Denominations. Traditionally, this *majority group* has controlled the society and set the standards for American language, customs, and values. The descendants of these earliest settlers of Old Americans decided long ago which group would be considered minorities and how each should be treated.[4]

## *American Indians*

The first Americans to come to the new world were ***descendents*** from the early hunters who ***inhabited*** this land many centuries ago from Asia.

Before the white man (the European) came, there were millions of Indians in what is now North and South America. They were a part of many tribes and languages, and their ***culture*** ranged from simple to complex.

The term tribe simply means a group of people with a common language, a similar way of life, and a definite territory with some form of government. Archaeologists, people who study man's past, have found that all Indians have some things in common. They all have brown or reddish skin, straight black hair and dark eyes. The names are not usually the names that Indians used, but an English, French, or Spanish translation of names or nicknames given to one tribe or another.[5]

The culture of the Indian tribes, like other people, was not the same. Some lived by gathering wild plants; some by fishing and hunting; some by farming; and still others by a combination of each.

For example, more than 10,000 years ago, men establishad a livelihood here in the Middle Georgia area along the Ocmulgee River banks. The Middle Georgia region thus became an outpost of Mississippi culture instead of their own way of living. In the rich bottom lands they planted corn, beans, squash, pumpkins, and tobacco.

Today one can see the artificial hills and other evidences of the ancient town where for more than 10,000 years men sought their livelihood. Here is where the Ocmulgee River passes from the red clay of the rolling piedmont to the sandy flat lands of the coastal plain causing a richness of plant and animal life with varied and plentiful resources.[6]

## *African Americans*

African Americans were among the first ***explorers*** who came to the new world. On Christopher Columbus's first ***voyage***, Pedro Alonzo, a black, was the pilot of the Nina. In 1513 there were as many as thirty (30) blacks with Balboa when he crossed the Panama. In 1539 Blacks were with Hernando de Soto, who is believed to be the first European explorer to cross Georgia near the site which is called Macon. From the Ocmulgee River he crossed the Savannah River near the site which is called Augusta and moved north and then west and entered into the area which is called Mississippi.[7]

The first cargo of Africans was brought to America in 1619. They were brought to Jamestown, Virginia as ***Indentured servants***. Indentured servants were common in the early colonies. After a specified period of time (usually 5 to 7 years) they would gain their freedom from their masters. Many of them were given their freedom by being converted to Christianity. Although most of the Africans were "unfree' from 1619 through the 1660's, they were not considered slaves because slavery did not legally begin in the English colonies until that time. By 1750 ***slavery*** was legal in all thirteen colonies. The first wave of slaves to come to the new world during the 1660's came from Europe, Africa, and the West Indies, and were sold by white slave traders and African chiefs after they were captured in wars.

Slavery was forbidden in the Georgia colony until 1750, but by 1852 there were as many as five hundred Black slaves in the state. By the time of the war between the states, black slaves almost equalled the whites in the colony.[8]

In 1823 slavery in the Middle Georgia area was a significant element of the population during the antebellum years. For the most part, the first settlers of the area brought their slaves with them. There were also free blacks in the area at the time.

### ***Jewish Americans***

Jews have lived in the land that is now called the United States of America long before this country gained her independence from England. They came from all parts of the "Old World"; however, the first ones came from Spain and Portugal. They came to this country for many reasons. Some came as ***refugees*** from religious persecutions, seeking a land where they might worship God in their own way; some because they were very poor in the Old World and wanted to establish homes where they could provide a better livelihood for their families; and some because they had become fugitives in the Old World and were trying to find a place of security east or west, north or south.[9]

The first Jewish settlers came to the Dutch colony of New Amsterdam (New York) in 1654. For the most part, they were merchants and could trade with the Indians but could not engage in retail trades or in other crafts. They did not have full citizenship rights, but were taxed very heavily. They were not allowed to build their own house of worship.[10]

One month after General Oglethorpe and his company arrived in Georgia in 1732, another ship, bearing forty Jews of Spanish and Portuguese extraction, arrived. A year later, German Jews, who had gone to England to make a living, were assisted with money to come to the new colony. Most of the trustees were opposed to the Jews coming into the colony, but Oglethorpe, who was considered by some a liberal and broad-minded humanitarian, defended their right to be a part of the colony.

The first Jewish congregation was founded in Georgia around 1732. A short time later, a series of crises arose in the colony, and many Christians and Jews left. The Jews later drifted back to Georgia and reorganized in 1774.[11]

From 1840 to 1925 new ***immigration*** of Jews came to America from Germany and East Europe. Unlike the Jews from Spain and Portugal, who were of great wealth, these Jews were poor or middle class merchants and workmen.

It is believed that the Jews were in the Middle Georgia area long before Macon was founded in 1823. They brought with them a Torah, a scroll, Hebrew prayer books, a Chanukah (candlelabra) Menorah, and other religious articles. The tombstones in the old Hebrew Cemetery on Rose Hill date back as far as 1844. This burial ground was the first piece of communal property owned by the Macon Jewish community.[12]

The following activities will help you strengthen your social studies skills in separating facts from opinion, sequencing of information, finding the main idea, and writing direct answers from your reading.

Remember that a true statement is one that really happened or can be proven, and an opinion is one that can not be proven to be true.

I. We Migrated to America
   A. American Indians
   B. African Americans
   C. Jewish Americans

***Activity:***

Study the paragraph below and answer the statements that follow.

"The term, "tribe", simply means group of people with a common longuage, similar ways of life and a definite territory with some form of government. Archaeologists, people who study man's past, have found that all Indians have some things in common. They all have brown or reddish skin, straight black hair, dark eyes and in most cases broad cheek bones. They also found that most Indian names are not usually the names that Indians used, but an English, French or Spanish translation of names or nicknames given to one tribo or another."

***Follow the Directions:***

Indicate with a "T" if the statement is True, and "O" if it is an opinion.

1. _____ All American Indians have a few physical characteristics in common.
2. _____ Indians are physically superior to other races.
3. _____ An Indian tribe has a language common to that group.
4. _____ The Creek Indians' language was hard to learn.
5. _____ The Indian tribal government was superior to that of the settlers.
6. _____ Indians were frequently given nicknames by the English, French and Spanish.

**Activity:**

Read the paragraphs below. As you read, notice the order, or sequence, in which all the events begin.

The first cargo of Africans were brought to Jamestown, Virginia as indentured servants. Indentured servants were common in the early colonies. After a specified period of time (usually 7 years) they would gain their freedom from their masters. Many of them were given their freedom by being converted to Christianity. Although most of the Africans were "unfree" from 1619 through the 1660's, they were not considered slaves, because slavery did not legally begin in the English colonies until that time. By 1750 slavery was legal in all thirteen colonies. The first wave of slaves to come to the new world during the 1660's came from Europe, Africa or the West Indies and were sold by white slave traders and African chiefs after they were captured in wars.

Slavery was forbidden in the Georgia colony until 1750, but by 1752 there were as many as five hundred black slaves in the state. By the time of the war between the states, black slaves almost equaled the whites in the colony.

**Follow the Directions:**

Below are events from the paragraphs in incorrect sequence. Write (1) one in the blank before the event that happened first, (2) two before the event that happened next, etc.

_____ By this time there were as many as five hundred black slaves in Georgia.

_____ The first cargo of Africans were brought to America.

_____ Slavery was forbidden in Georgia until 1750.

_____ By the time of the Civil War, black slaves almost equaled whites.

_____ Africans were brought to Jamestown, Virginia as indentured servants.

_____ By this time slavery was legal in all thirteen colonies.

_____ After about 7 years indentured servants would gain their freedom.

***Activity:***

Read the selection given below. Circle the letter below of the sentence that is the main idea of the paragraph.

Afro-Americans were among the first explorers who came to the new world. On Christopher Columbus's first voyage, Pedro Alonzo, a black, was the pilot of the Nina. In 1513 there were as many as thirty (30) blacks with Balboa when he crossed the Panama. In 1539 blacks were with Hernando de Soto, who is believed to be the first European explorer to cross Georgia near the site which is called Macon. From the Ocmulgee River he crossed the Savannah River near the site which is called Augusta and moved north and then west and entered into the area which is called Mississippi.

a. Pedro Alonzo, a black, was the pilot of the Nina.
b. Afro-Americans are an important part of America's history.
c. Afro-Americans were among the first explorers who came to the new world.
d. The first explorer to cross Georgia was de Soto.

***Activity:***

Read the following paragraph and answer the questions below.

Jews have been persecuted and isolated for many generations because of their steadfast belief in the rules of their fathers. Those who refuse to change their worship from the traditional way are referred to as "traditionists." Those who feel there should be some ritualistic changes to attune Judaism to the modern day world are referred to as "modernists." Their two points of view on religious observance are just that, and not two separate religions.

1. Why were Jews persecuted and isolated for many generations?
2. Why were many Jews referred to as traditionists?
3. Why were certain groups of Jews referred to as modernists?

## *GEOGRAPHICAL ASPECTS OF THE MIDDLE GEORGIA AREA*

The seven county Middle Georgia area lies, as its name implies, in the geographic center of the state. (See master copy # 1.) The north to south extent of the Middle Georgia area, from northern Monroe County to southern Houston County, is approximately 65 miles, or one degree of latitude. Latitude is a measure of distance from the equator. Macon's latitude of 32.8° north, means that it lies slightly more than one-third of the way between the equator (latitude 0°) and the north pole (latitude 90° North). Among the cities which lie along the same parallel of latitude as Macon are San Diego, California; Dallas, Texas; TelAviv, Israel; Tehran, Iran, and Shanghai, China.

The latitude of the Middle Georgia area is an important factor because, although the climate of an area is controlled by many variables, latitude or distance from the equator is certainly one of the most important of these variables.

Altitude, elevation or height above sea level, is another important factor affecting climate. Altitude, in turn, is a function of landform. The landforms in an area (hills, valleys, plains, plateaus, mountains, etc.) are shaped by a rather complex set of forces. These forces can be summarized as being: (1) geologic structure, (2) process, and (3) stage. Geologic structure refers to the type and form of rocks in the area. Georgia is noted for the wide variety of rocks and minerals that are found within its borders. These rocks were formed during different geologic ages and under different conditions. The rocks of almost every geologic period are represented at the surface in Georgia. Also, there is wide distribution of the three great classes of rock: igneous rocks - those formed from molten or liquid state, sedimentary rocks - those formed in layers by the cementing together of tiny bits of other rocks or marine animals which have settled out of water and metamorphic rocks, igenous or sedimentary rocks, which have been altered in form and composition by tremendous heat and pressure. The igneous and metamorphic rocks contain the greatest diversity of minerals.

Process refers to the various forces which shape and modify the underlying geologic structure. Folding or warping of rock layers, faulting or fracturing and displacement of rock layers, the intrusion of molten rock from beneath the earth's crust, and erosion and deposition of rock fragments are some examples of the concept of process.

Stage refers to the fact that the shaping of landforms is an on going dynamic procedure. The landforms present in an area reflect how long and at what rate the processes at work in the area have had to do their work.

The State of Georgia embraces portions of five of the major physiographic or landform provinces of the United States (see master copy #2). These are (1) Gulf-Atlantic Coastal Plain, in the southern one-half of the state; (2) the Piedmont, to the north of the Coastal Plain; (3) the Mountains of North Georgia, a part of the Appalachian system; (4) the Valley and Ridge, in the north west; and (5) the Cumberland Plateau in Georgia, consisting of Lookout Mountain and Sand Mountain, separated by a valley.

As can be seen, the northern one-half of the Middle Georgia area is on the Piedmont and the southern one-half lies on the Coastal Plain. The border between these two provinces is a significant landform feature called the Fall Line. The Fall Line in spite of its name is, in most places, not a single sharp line but rather an irregular zone of a mile or more in width. The Fall Line crosses the state from Augusta, through Milledgeville, Macon and Columbus.

In the early history of Georgia the falls and rapids at the Fall Line marked the limit that sailing ships and other boats could navigate upstream. This is an example of what geographers call a "break-in-bulk point." Ships had to be unloaded and the goods transferred to another boat above or below the Fall Line. This encouraged the establishment of warehouses, small businesses, and trading houses. These businesses often became the focus from which developed modern cities. The falls and rapids also favored the development of water power. Cotton mills were cheap, efficient, and in locations to construct dams, to hold back water that could be used to turn waterwheels, and to supply power for all machinery.

The Fall Line is the dividing line between the older and harder igneous and metamorphic rocks of the Piedmont and the younger and softer sedimentary rocks of the Coastal Plain. Indeed, it is the easier erodibility of the Coastal Plain side of the Fall Line. There are marked differences in land use patterns across the Fall Line. These differences are so prominent that they may be observed from imagery obtained by satellites orbiting the earth. The Piedmont is much more heavily forested near the Fall Line than is the Coastal Plain. The Coastal Plain appears lighter in tone because it is mainly land cleared for agriculture. The river valleys and flood plains on the Coastal Plain are much wider, often swampy, and the streams often meander in a snake-like fashion. (See master copy # 3.) The Piedmont Valleys are narrower, have more steeply sided valleys, and the streams are generally straighter and rarely meander.

Closer examination (see master copy # 4) reveals that the Piedmont portion of the Middle Georgia area is part of what is known as the Midland Slope. The Coastal Plain portion consists of the Fall Line Sandhills, the Fort Valley Plateau and a small portion of the Tifton Upland in the southern parts of Houston and Twiggs counties. The Fall Line Sandhills present the steepest slopes in the Middle Georgia area but are not nearly as prominent as they are further west, south of Columbus. The soils of the Sandhills are not particularly fertile and much of this landform region is forested. (Altogether, about 65% of the land area of Georgia is forested.) The Fort Valley Plateau occupies an area of about 300 square miles between the Flint River and Ocmulgee River in Houston, Peach, Crawford and Macon counties. (See master copy # 5.) The Plateau is nearly flat, but slopes gently towards the southeast. Its western edge is the drainage which is divided between the Ocmulgee and Flint Rivers. Thus, rain falling in eastern Peach County drains into the Atlantic Ocean whereas rain falling in the western part of the county flows into the Gulf of Mexico.

The latitude, altitude, and distance from the Atlantic and Gulf of Mexico, go a long way in explaining the climate of the Middle Georgia area. As we have seen, the Middle Georgia Area is nearly subtropical in latitude, and although its landforms are diverse and strongly affect land use, the differences in altitude are not great. Altitude in the Middle Georgia Area ranges from around 300 feet above sea level to around 700 feet above sea level. The area may be considered a low - lying plains area with local variations in altitude insufficient to add climatic diversity. (Temperature decreases 3.5° F. for each 1,000 feet increase in altitude.) The Middle Georgia area's climate is not "continental" that is - far removed from ocean influence; nor is it "marine" that is, strongly influenced by nearness to an ocean.

Perhaps the greatest influence of water on the Middle Georgia area's climate is the warm waters of the Gulf of Mexico. The prevailing atmospheric circulation is such that the Gulf of Mexico is the source of moisture for nearly all of our precipitation.

The climate of the Middle Georgia area is classified as humid subtropical, with no dry season. Thus, we have hot summers (see master copy # 6) with an average July temperature (the hottest month) of 81° F at Macon. Winters are mild with average January temperatures (the coldest month) of around 48° (see master copy # 7). Of course we are subject to invasion of very cold air in the winter, but such cold snaps usually last no more than a couple of days. The Annual temperature average is around 65° F, a full 15° F warmer than that of Chicago. The first killing frost in fall is late (see master copy # 8), around November 10, and the last killing frost of spring is quite early (see master copy # 9), around March 20. Therefore, the climate is characterized by a very long frost-free growing season (see master copy # 10) of around 230 days. This allows for double-cropping in many crop rotations and for the growth of long season crops. Historically, this was significant in the establishment of cotton cultivation. Cotton requires a 200 day growing season, and, perhaps a legacy of the establishment of cotton cultivation and the ensuing plantation system, the distribution of Blacks in the state shows a clear correlation with the 200 day growing season border. Before one succumbs to an environmental deterministic explanation for all things, however, it should be pointed out that the Inner or Upper Piedmont, the northern section of the Piedmont, meets the 200 day growing season requirement for cotton and yet was historically an area of smaller farms and fewer Blacks.

Precipitation is remarkably evenly distributed through the year, (see master copy # 11) and averages 46 to 48 inches per year in the Middle Georgia area. The two rainfall maximums occur in late winter and early spring (February, March and April) and in mid-summer (June and July). The driest months are the fall months of October and November, but even these are not truly "dry." The high summer temperatures cause rapid evaporation and thus summer droughts are fairly common. This has led to the rapid growth of supplemental irrigation in the state, particularly on the Coastal Plain. The rainfall in all seasons except summer is generated by frontal captivity and cyclonic storms. This type of precipitation is associated with unlike air masses (warm moist tropical and cool/cold drier polar) being brought into contact with each other and with smaller low pressure cells moving from west-to-east across the Middle Georgia area. Summer precipitation is chiefly convectional. These afternoon and evening showers are caused by the vertical ascent of super-heated surface air.

It is difficult to summarize a comparison of the climate with other area of the state. (See master copy # 12.) Subtle differences in temperatures and precipitation are revealed. The most obvious compairson of the Middle Georgia area is with the north Georgia mountains. Latitude, altitude, and the presence of mountains which force moving air to rise, combine to make Clayton signigicantly cooler and wetter than the Middle Georgia area. Snow and ice storms, rare in the Middle Georgia area, are common winter occurrences in Appalacian North Georgia.

Tornadoes, damaging hail, ice storms, and insect infestations are the major environmental hazzards. Volcanic activity is absent in recent geologic history and earthquakes, although not unknown in the Middle Georgia area, are very infrequent and not severe. The earth tremors we do experience are associated primarily with the Goat Rock Fault Zone which passes through the northern edge of the Middle Georgia area.

The vegetation of the Middle Georgia areas has been drastically altered by man. The original natural vegetation was dominated by mixed hardwood trees (Oak/hickory complex), but the evidence indicated that Indians used fire quite extensively. This practice encouraged the spread of pines which are more fire tolerant and quicker to recover after burning. Commercial forestry, and continued clearing and burning has increased the spread of the various pine species to the point where today there are many more pine trees than ever before in the state. Typically, the interfluves (areas between stream valleys) are dominated by pine and the hardwoods are dominant in the flood plains of streams. This is true both of the Coastal Plain and Piedmont portions of the Middle Georgia area. Today, 56% of the land area of the state is forested, 30% cropland and pasture, and 5% "other" (urban, unforested swamp, transportation, etc.). These same proportions would roughly apply to the Middle Georgia area.

The pattern of soils of the Middle Georgia area is quite complex. The various soil types and soil associations range all the way from sandy (large particles), to clays (smallest particles), to loam (combinations of small, medium, and large particles). The pattern is too complex to consider here. Those interested in soils are urged to consult the agricultural extension agents in their home counties. The Federal Government has published excellent soil maps of each county of Georgia and the accompanying text describes the various soils in great detail. The soils of the Middle Georgia area range in ease of cultivation and fertility, from excellent to very poor. Of particular note is the correlation of soil type and land use. Generally speaking, the poorer soils of the Middle Georgia area are forested and the better soils are cleared for crops. An interesting exception is the preference by orchardists for sandy soils. Various characteristics of sandy soils make them well-suited for orchards but not suited for row crops.

The population of the Middle Georgia area (see Table I) is approximately 300,000. This is approximately 5½% of Georgia's total population of about 5½ million. Fifty-one per cent of the Middle Georgia area's population lives in Bibb County, with Macon being the clear urban focus of the entire region. Houston County is the other large county, with 26% of the Middle Georgia area's population. Thus, over three-fourths of the region's population resides in either Bibb or Houston counties. (See Table 1.)

Blacks represent 27.2% of Georgia's population. In the Middle Georgia area, blacks comprise 34.3% of the population. Only in Houston County is the percentage of blacks (20.2%) lower than it is statewide. Blacks constitute a demographic majority in Peach County (50.25%) and Twiggs County (50.1%). The dominance of Bibb County in the Middle Georgia area is evidenced by the fact that although the county is only 39.3% Blacks, well over half (57%) of the Blacks in the Middle Georgia area reside in Bibb County.

The natural resources in the Middle Georgia Area are not as impressive as the region's human resources. Kaolin deposits have been mined in the region since 1741, especially since 1900, and today, the industrial clay brings in approximately $200 million each year. Twiggs County is the clear leader in Kaolin production in the seven county Middle Georgia area, with Houston County also contributing. The feldspar deposits mined presently in Jasper County extends into northeastern Monroe County. Wood for pulp and paper is the most widespread natural resource of the region. Food processing is also important to the Middle Georgia area's economy.

NOTE: The materials on the Geographical Aspects of the Middle Georgia area were developed by Dr. Robert Hartig, Associate Professor, Department of History, Fort Valley State College, Fort Valley, Georgia.

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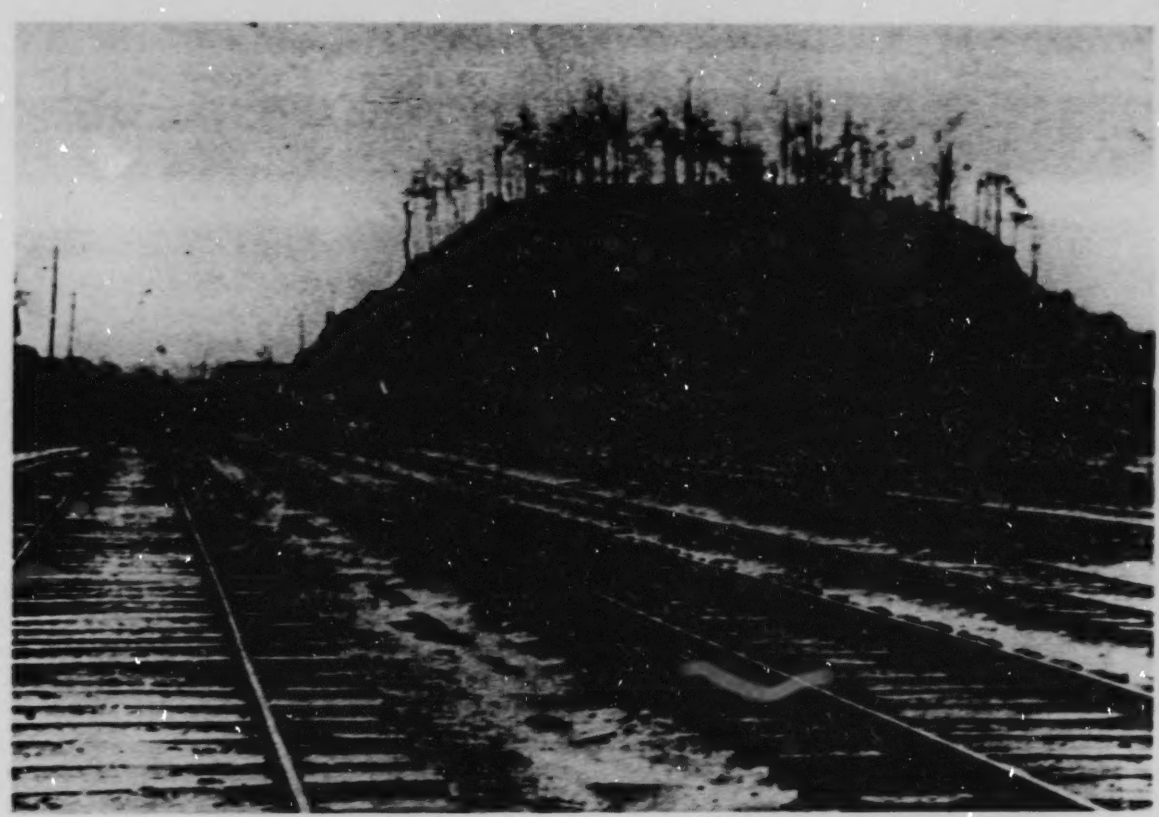

A picture of one of the mounds at the pre-historic Ocmulgee Old Fields overlooking the river on the east side and the development of railroads. (Photograph courtesy of the Georgia Department of Archives and History.)

## *TABLE 1*

## *DEMOGRAPHIC DATA OF SELECTED COUNTIES IN THE MIDDLE GEORGIA AREA*

| | County | Land Area | Date | 1840 | | 1900 | | 1980 | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Counties | Seats | in Sq. Miles | Formed | Whites | Blacks | Whites | Blacks | Whites | Blacks | Other* |
| Bibb | Macon | 254 | 1822 | 5,328 | 4,447 | 29,160 | 27,431 | 92,125 | 58,231 | 1,767 |
| Crawford | Roberta | 315 | 1822 | 2,955 | 5,026 | 3,368 | 4,922 | 4,813 | 3,047 | 103 |
| Houston | Perry | 380 | 1821 | 4,881 | 4,851 | 9.743 | 10,184 | 60,664 | 15,867 | 2,097 |
| Jones | Gray | 402 | 1807 | 3,841 | 5,824 | 3,815 | 9,288 | 11,499 | 5,013 | 167 |
| Monroe | Forsyth | 396 | 1821 | 4,829 | 8,447 | 6,793 | 13,656 | 9,041 | 5,526 | 218 |
| Peach | Fort Valley | 151 | 1924 | — | — | — | — | 8,392 | 9,682 | 221 |
| Twiggs | Jefferson-ville | 364 | 1809 | 3,714 | 4,706 | 3,340 | 7,396 | 4,585 | 4,758 | 145 |

**SOURCES:** Kenneth K. Krakow, ***Georgia Place-Names*** (Macon: Winship Press, 1975), 18, 141-41, 55, 112, 122, 151, 174, 239; ***Sixth Census; or Enumeration of the Inhabitants of the United States. . . 1840*** (Washington: Blair and Rives, 1841), 233-34; ***Twelfth Census of the United States Taken in the Year 1900: Population, P-1*** (Washington: Government Printing Office, 1902), 533-34; ***1980 Census of Population and Housing: Georgia, Advance Report*** (Washington: Government Printing Office, 1981), 4, 8, 11, 12, 14, 15, 18.

*Indicates people of Indian, Asian, and Spanish origins. None was listed in this classification for 1840 and 1900.

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Beads, gun cocks, flints, lead shot, knives, pipes, brass bells, and other trade goods show contact between Creeks and English. (Photograph courtesy of the National Park Service.)

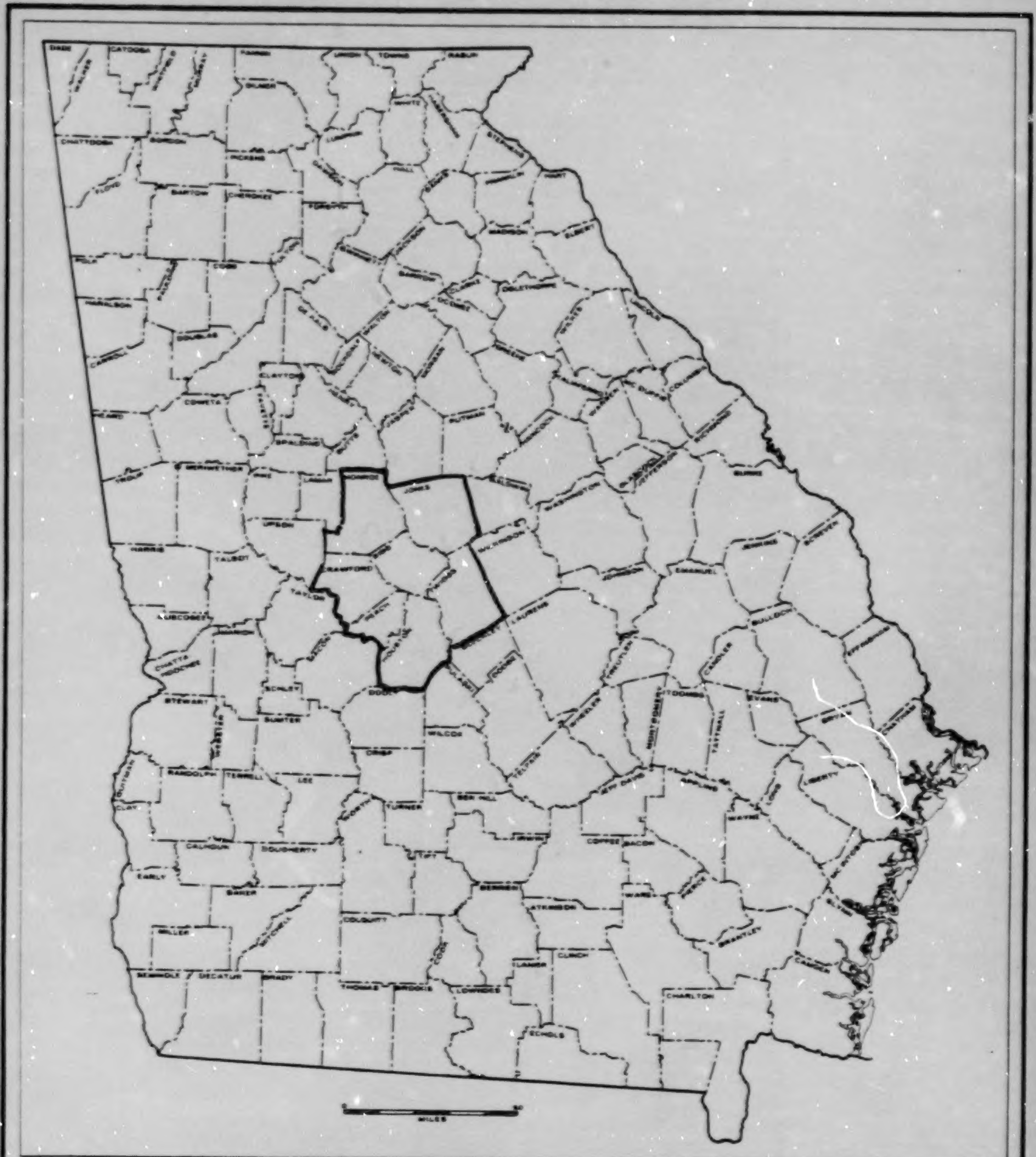
## II. Geographical Aspects of the Middle Georgia Area

A. Land forms

B. Climate Conditions

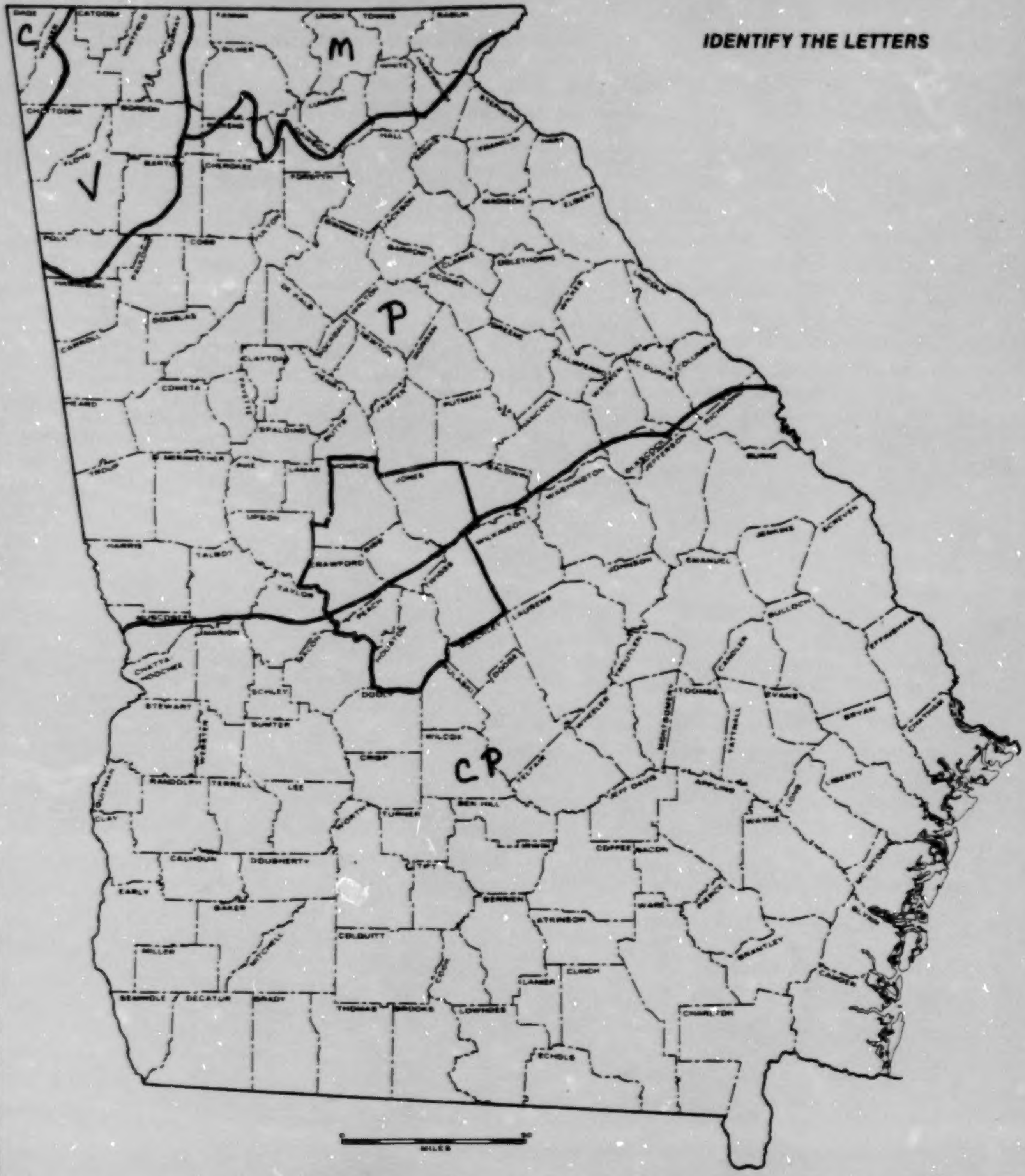
From your reading, in your own words, write an essay on each map that follows.

# #1 Counties In Middle Georgia Area


DADE
CATOOSA
FANNIN
UNION
TOWNS
RABUN
GILMER
WHITE
CHATTOOGA
GORDON
PICKENS
STEPHENS
HALL
FLOYD
BARTOW
CHEROKEE
FORSYTH
HART
MADISON
ELBERT
POLK
COBB
HARALSON
DOUGLAS
CARROLL
CLAYTON
COWETA
SPALDING
PUTNAM
TROUP
MERIWETHER
PIKE
MONROE
JONES
WASHINGTON
BURKE
UPSON
HARRIS
TALBOT
CRAWFORD
WILKINSON
JOHNSON
EMANUEL
JENKINS
TAYLOR
MUSCOGEE
PEACH
LAURENS
BULLOCH
CHATTAHOOCHEE
DOOLY
STEWART
SCHLEY
TOOMBS
CANDLER
EVANS
SUMTER
WILCOX
MONTGOMERY
TATTNALL
WHEELER
CRISP
RANDOLPH
TERRELL
LEE
TELFAIR
JEFF DAVIS
APPLING
LIBERTY
CLAY
TURNER
BEN HILL
IRWIN
COFFEE
BACON
CALHOUN
DOUGHERTY
TIFT
EARLY
BAKER
BERRIEN
WARE
ATKINSON
COLQUITT
BRANTLEY
MILLER
CLINCH
LANIER
CAMDEN
SEMINOLE
DECATUR
GRADY
THOMAS
BROOKS
LOWNDES
CHARLTON
ECHOLS
MILES

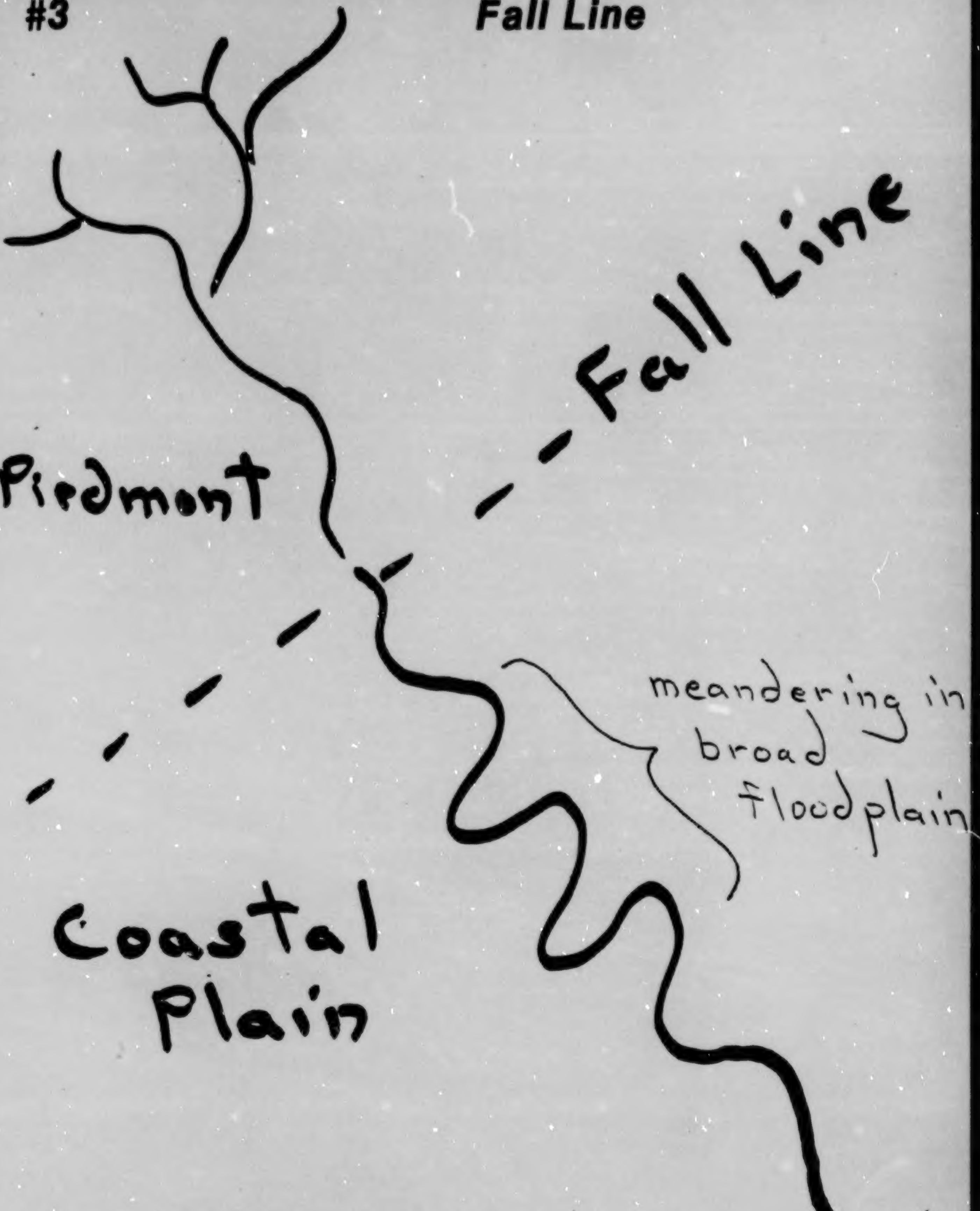
# #2 Physiographic Landforms

**IDENTIFY THE LETTERS**

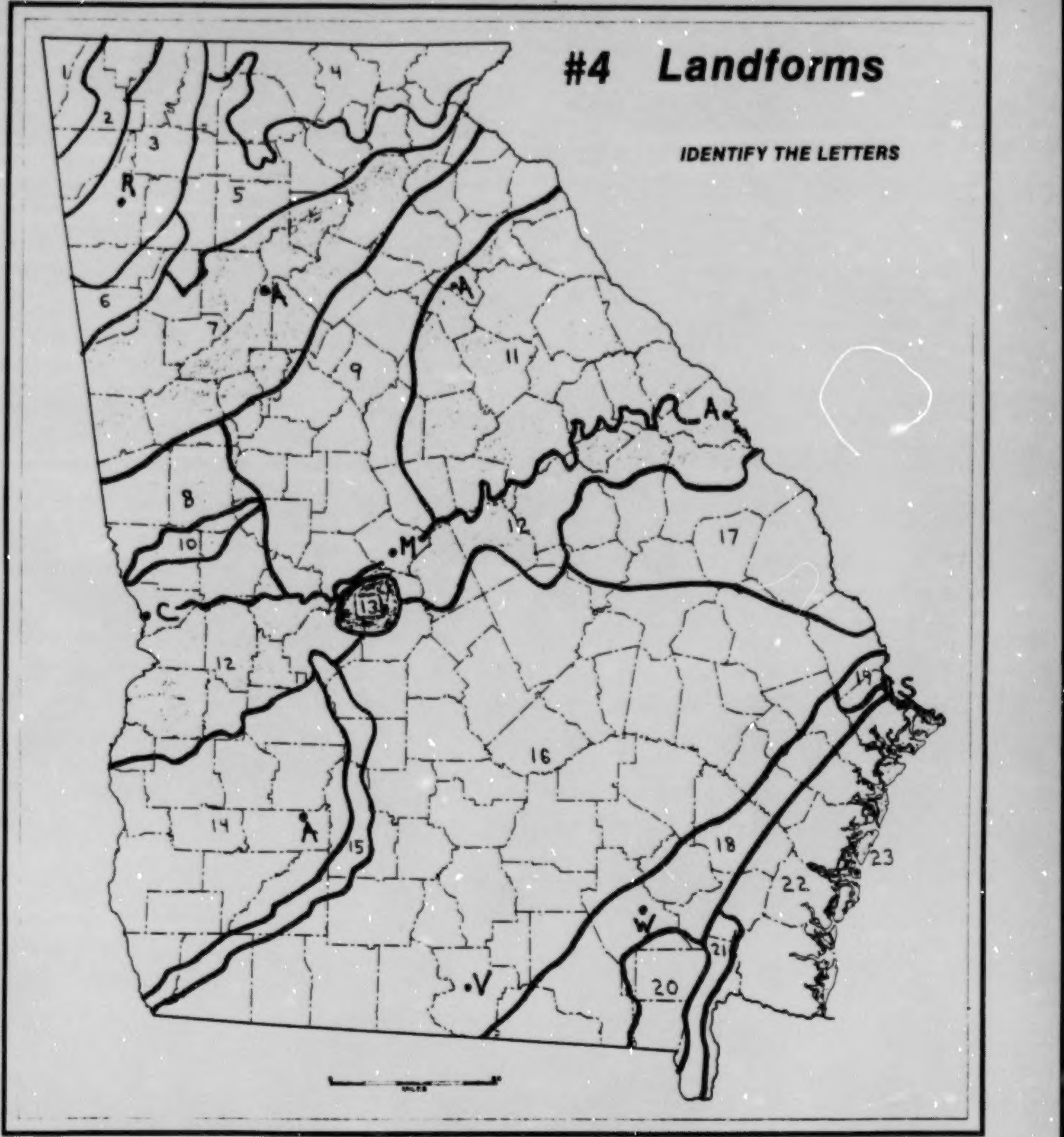

C
V
M
P
CP
DADE
CATOOSA
FANNIN
UNION
TOWNS
RABUN
GILMER
WHITE
HALL
GORDON
FLOYD
BARTOW
CHEROKEE
FORSYTH
POLK
COBB
MADISON
ELBERT
OGLETHORPE
DOUGLAS
CARROLL
CLAYTON
COWETA
HEARD
SPALDING
PUTNAM
TROUP
MERIWETHER
PIKE
LAMAR
MONROE
JONES
UPSON
HARRIS
TALBOT
CRAWFORD
TAYLOR
MUSCOGEE
MARION
CHATTAHOOCHEE
SCHLEY
STEWART
WEBSTER
SUMTER
DOOLY
WILCOX
CRISP
WASHINGTON
JEFFERSON
BURKE
WILKINSON
JOHNSON
EMANUEL
JENKINS
SCREVEN
LAURENS
BULLOCH
EFFINGHAM
TOOMBS
EVANS
BRYAN
CHATHAM
RANDOLPH
TERRELL
LEE
CLAY
TURNER
BEN HILL
JEFF DAVIS
APPLING
CALHOUN
DOUGHERTY
TIFT
IRWIN
COFFEE
BACON
EARLY
BAKER
BERRIEN
ATKINSON
WARE
COLQUITT
MILLER
BRANTLEY
CLINCH
LANIER
CAMDEN
SEMINOLE
DECATUR
GRADY
THOMAS
BROOKS
LOWNDES
CHARLTON
ECHOLS
MILES

#3

## Fall Line


Fall Line
Piedmont
meandering in broad floodplain
Coastal Plain

# #4 Landforms


1
2
3
4
5
R
6
7
A
A
9
11
A
8
10
M
12
17
C
13
12
19
S
16
14
A
15
18
23
22
W
21
20
V

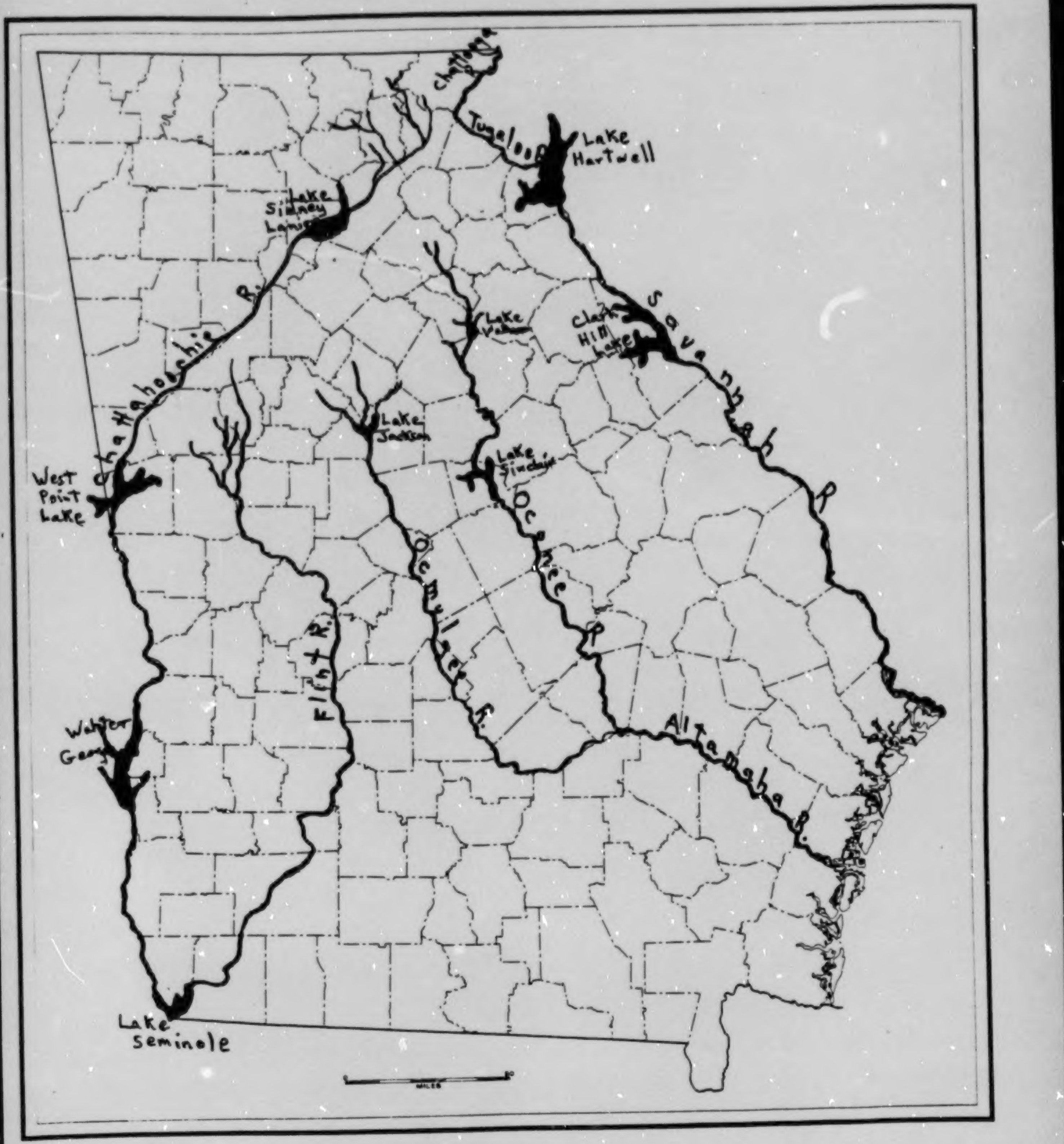
*IDENTIFY THE LETTERS*

☐ 8. Greenville Upland
☐ 9. Midland Slope
☐ 10. Pine Mountain District
☐ 11. Washington Plateau
☐ 12. Fall Line Sand Hills
☐ 13. Fort Valley Plateau
☐ 14. Dougherty Plain
☐ 15. Pelham Escarpment

☐ 1. Appalachian Plateau (Cumberland)
☐ 2. Chickamauga Valley
☐ 3. Rome Valley
☐ 4. Blue Ridge Highlands
☐ 5. Dahlonega Plateau
☐ 6. Tallapoosa Upland
☐ 7. Atlanta Plateau

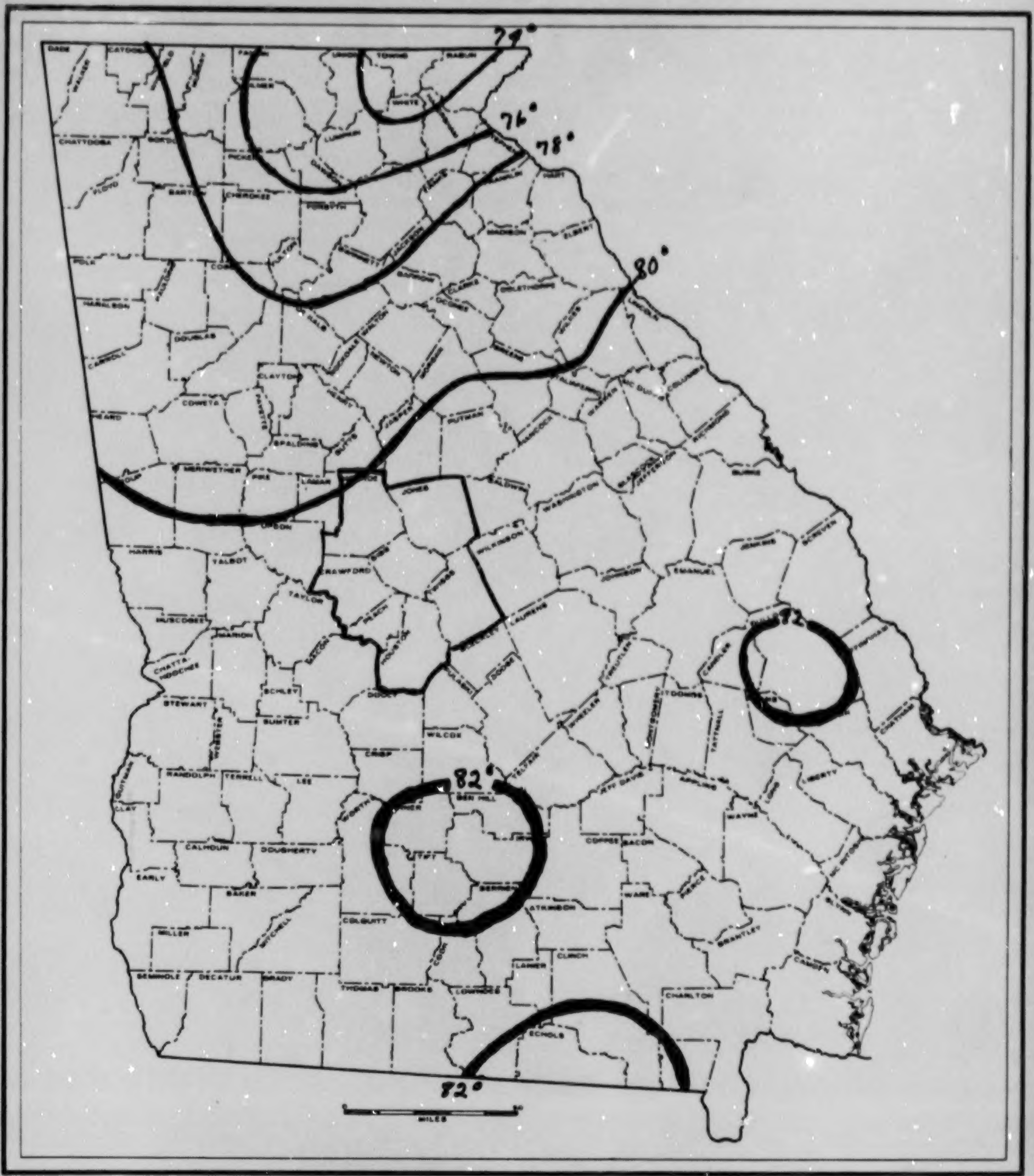
☐ 16. Tifton Upland
☐ 17. Louisville Plateau
☐ 18. Coastal Sand Plain
☐ 19. Rincon Ridgelands
☐ 20. Okefenokee
☐ 21. Trail Ridge
☐ 22. Coastal Sand Ridges
☐ 23. Sea Islands

# #5 Georgia's Rivers and Lakes

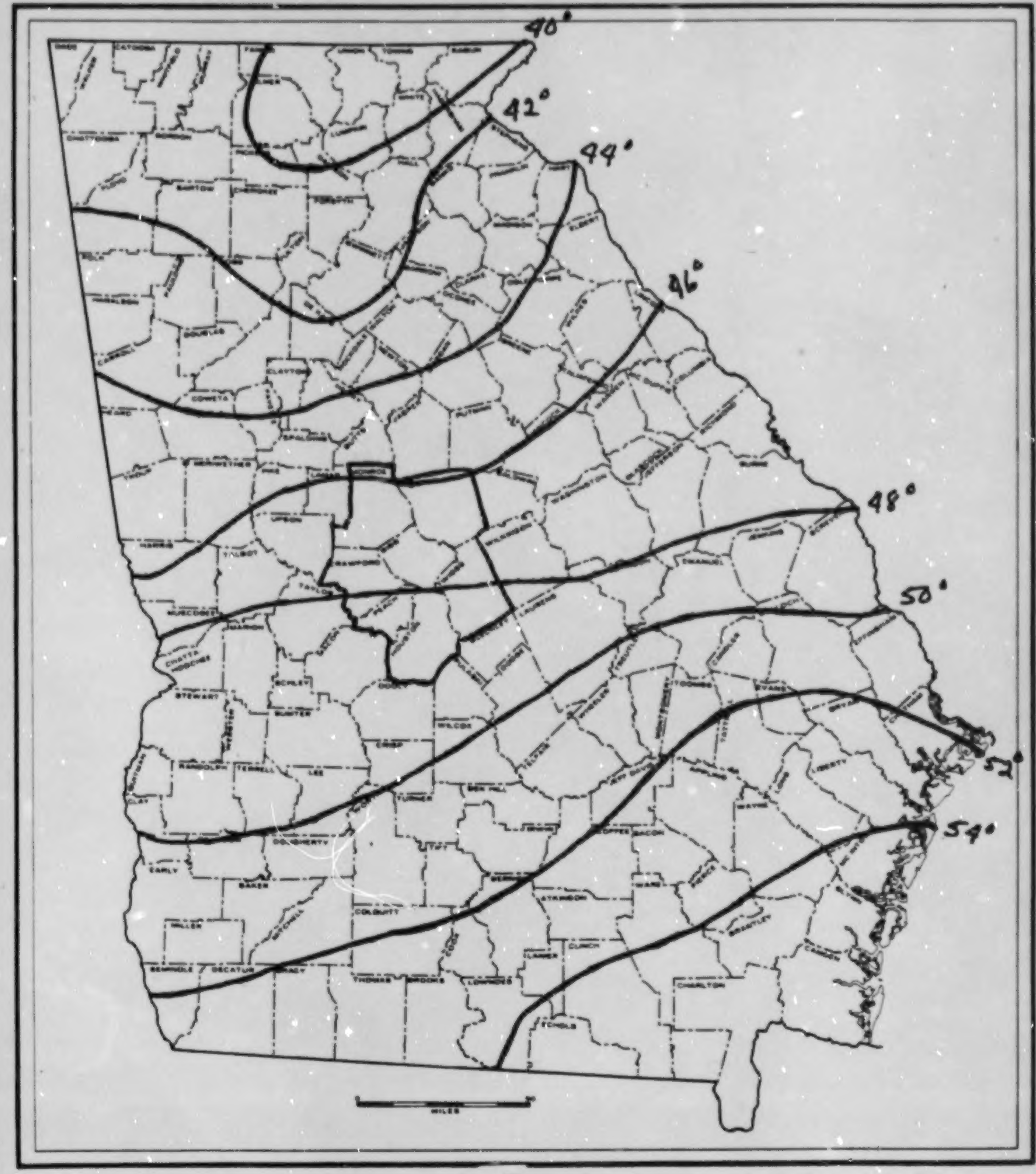

Chattooga
Tugaloo
Lake Hartwell
Lake Sidney Lanier
Chattahoochie R.
Savannah R.
Lake
Clark Hill Lake
Lake Jackson
Lake Sinclair
West Point Lake
Oconee R.
Ocmulgee R.
Flint R.
Altamaha R.
Walter George
Lake Seminole
MILES

## #6

# Average July Temperature

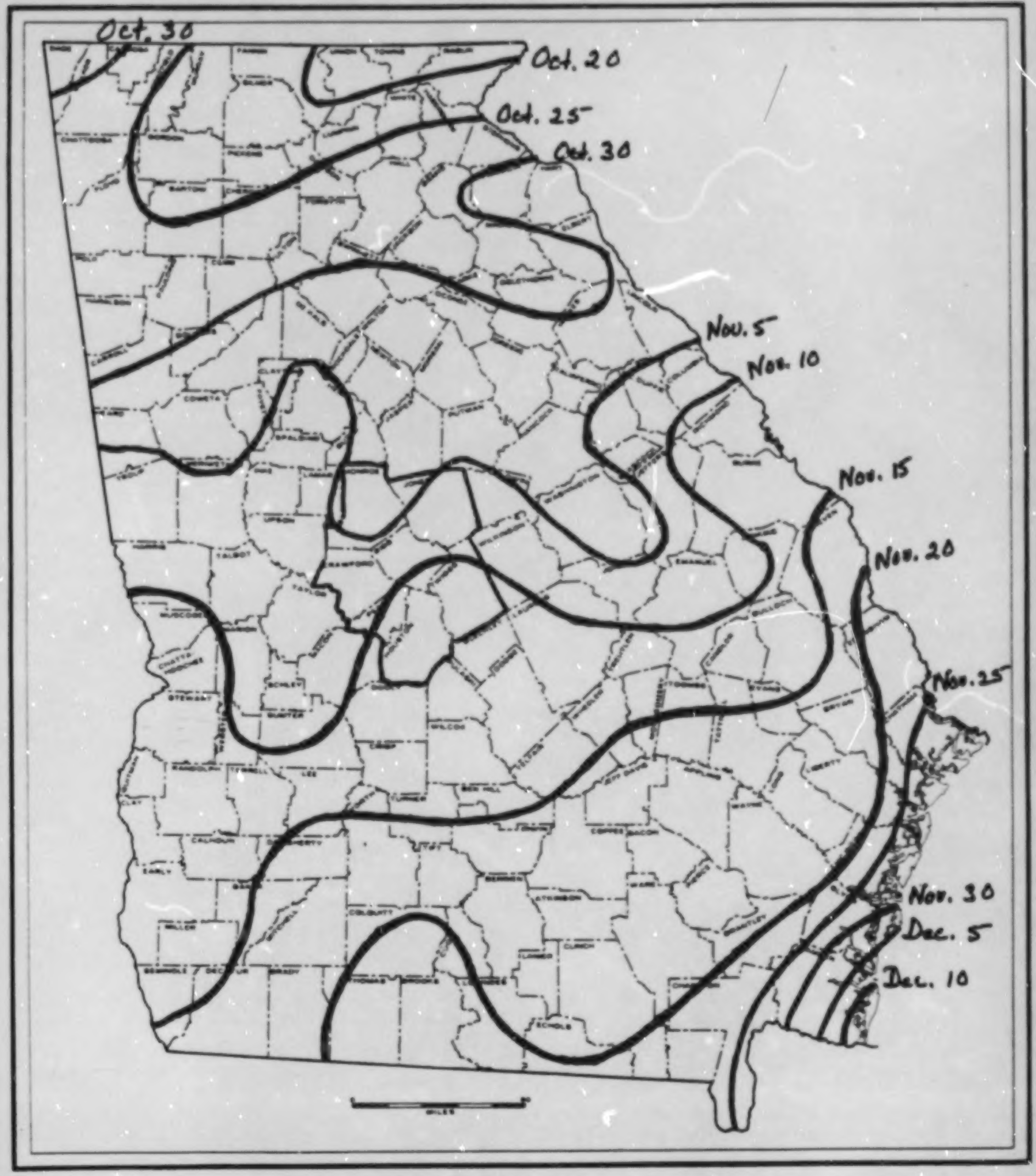

74°
76°
78°
80°
82°
82°
82°
DADE
CATOOSA
CHATTOOGA
FLOYD
BARTOW
CHEROKEE
FORSYTH
POLK
HARALSON
DOUGLAS
CARROLL
CLAYTON
COWETA
HEARD
SPALDING
MERIWETHER
PIKE
LAMAR
JONES
UPSON
HARRIS
TALBOT
CRAWFORD
TAYLOR
MUSCOGEE
MARION
CHATTAHOOCHEE
SCHLEY
STEWART
SUMTER
WEBSTER
RANDOLPH
TERRELL
LEE
CLAY
CALHOUN
DOUGHERTY
EARLY
BAKER
MILLER
MITCHELL
SEMINOLE
DECATUR
GRADY
THOMAS
BROOKS
LOWNDES
COLQUITT
WILCOX
CRISP
DOOLY
BEN HILL
TIFT
BERRIEN
ATKINSON
CLINCH
LANIER
ECHOLS
CHARLTON
WARE
COFFEE
BACON
BRANTLEY
WAYNE
APPLING
JEFF DAVIS
TATTNALL
EMANUEL
JENKINS
SCREVEN
JOHNSON
LAURENS
WASHINGTON
WILKINSON
BALDWIN
PUTNAM
HANCOCK
JASPER
BUTTS
ELBERT
MADISON
OGLETHORPE
HART
MILES

# #7 Average January Temperature

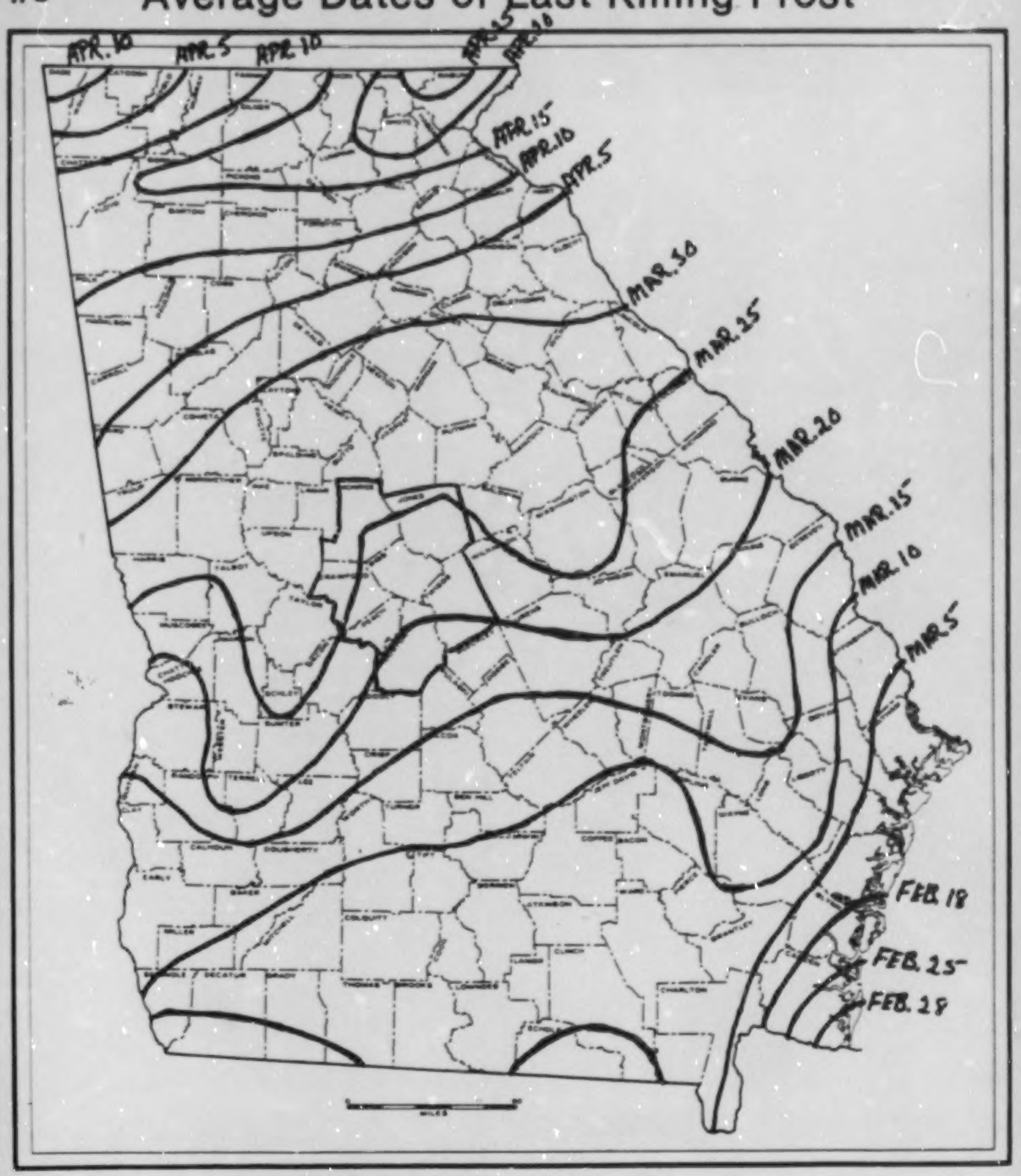

40°
42°
44°
46°
48°
50°
52°
54°
DADE
CATOOSA
FANNIN
UNION
TOWNS
RABUN
CHATTOOGA
GORDON
BARTOW
CHEROKEE
FORSYTH
POLK
ELBERT
HARALSON
DOUGLAS
CARROLL
CLAYTON
COWETA
PUTNAM
SPALDING
MERIWETHER
BURKE
WASHINGTON
UPSON
HARRIS
TALBOT
CRAWFORD
TAYLOR
JENKINS
EMANUEL
MUSCOGEE
MARION
LAURENS
CHATTAHOOCHEE
DODGE
STEWART
SCHLEY
DOOLY
SUMTER
TOOMBS
EVANS
BRYAN
WILCOX
CRISP
RANDOLPH
TERRELL
LEE
LIBERTY
CLAY
BEN HILL
JEFF DAVIS
TURNER
DOUGHERTY
TIFT
COFFEE
BACON
WAYNE
EARLY
BAKER
BERRIEN
ATKINSON
WARE
PIERCE
COLQUITT
MILLER
BRANTLEY
LANIER
CLINCH
SEMINOLE
DECATUR
GRADY
THOMAS
BROOKS
LOWNDES
CHARLTON
ECHOLS
MILES

## #8

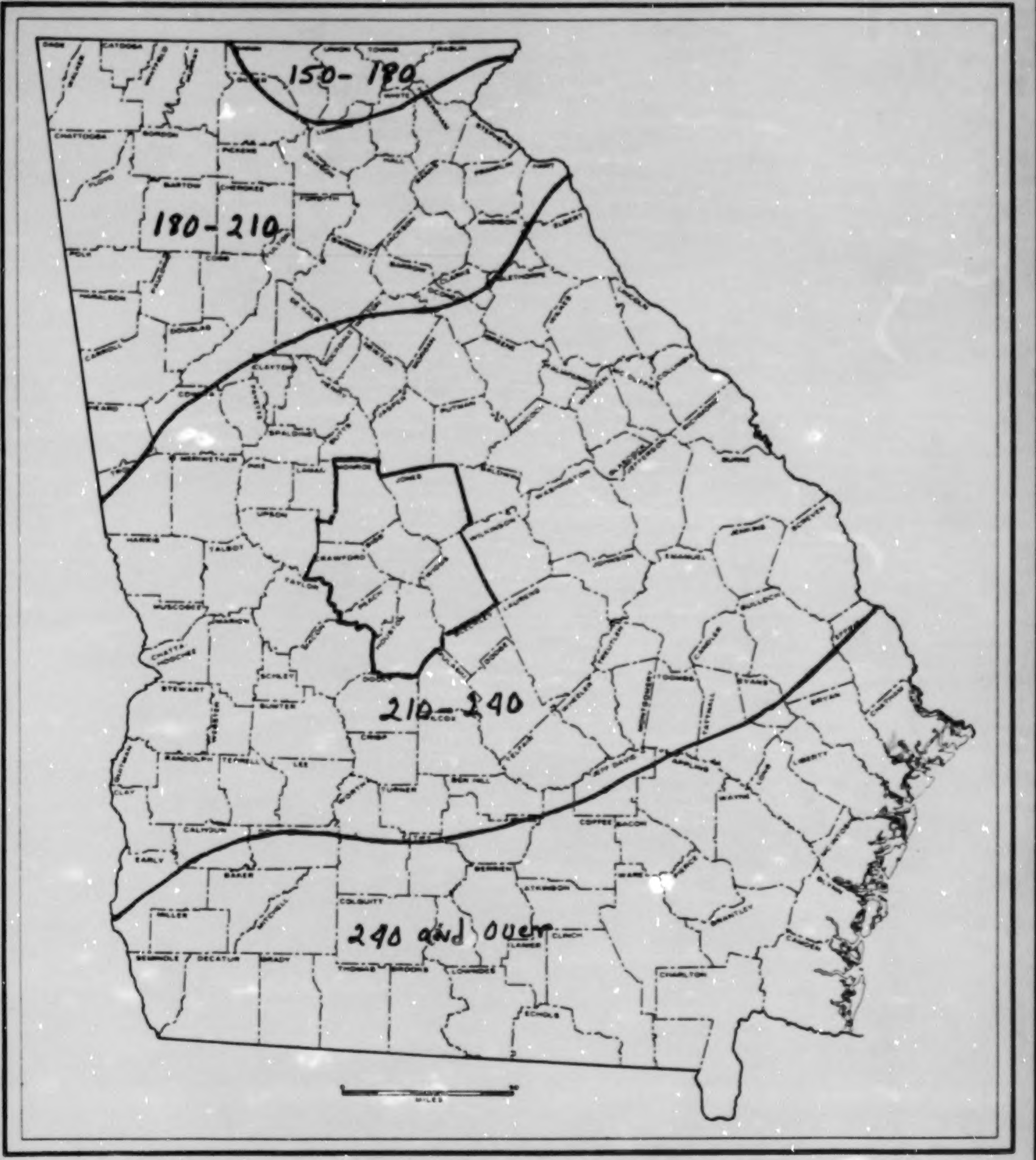
## Average Dates of First Killing Frost


Oct. 30
Oct. 20
Oct. 25
Oct. 30
Nov. 5
Nov. 10
Nov. 15
Nov. 20
Nov. 25
Nov. 30
Dec. 5
Dec. 10
MILES

# #9 Average Dates of Last Killing Frost

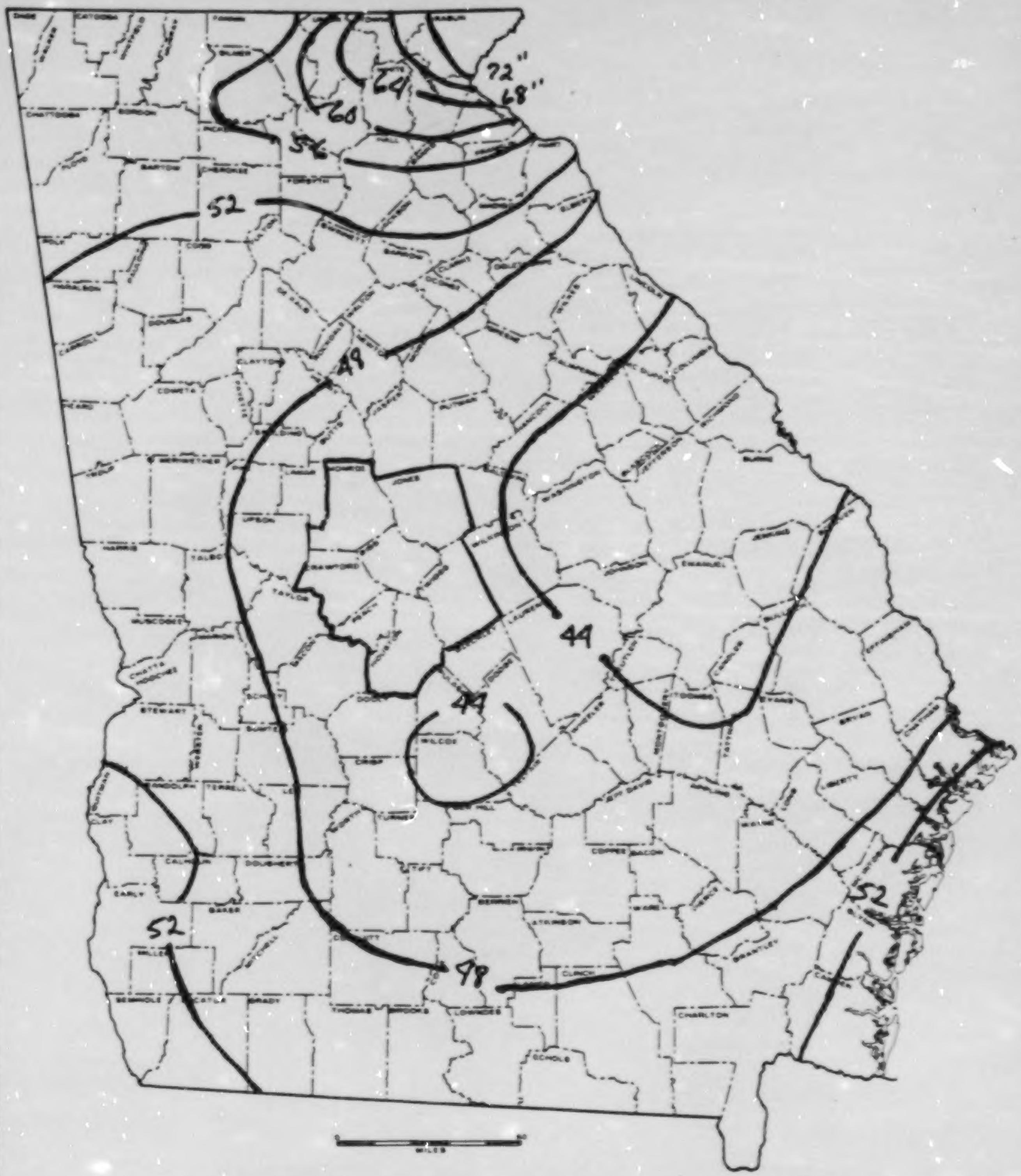

APR. 10
APR. 5
APR. 10
APR. 25
APR. 20
APR. 15
APR. 10
APR. 5
MAR. 30
MAR. 25
MAR. 20
MAR. 15
MAR. 10
MAR. 5
FEB. 18
FEB. 25
FEB. 28
MILES

# #10 Length of Growing Season in Days


150- 180
180-210
210-240
240 and over

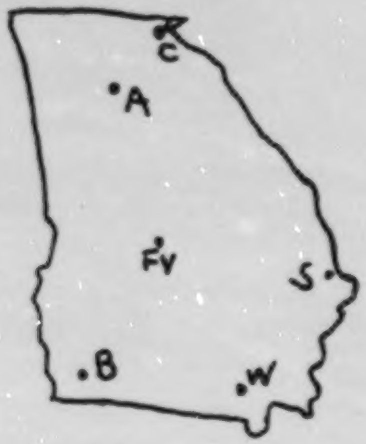
**#11**

# Precipitation in Inches


72"
68"
64
60
56
52
48
44
44
52
48
52
MILES

**#12**

# Average Monthly Temperatures and Precipitation at Representative Georgia Locations



## Temperature (in F°)

| | JAN | FEB | MAR | APR | MAY | JUN | JUL | AUG | SEP | OCT | NOV | DEC | ANNUAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Clayton | 41.6 | 42.8 | 48.2 | 56.8 | 64.0 | 71.9 | 74.2 | 73.6 | 68.3 | 58.6 | 48.3 | 41.8 | 57.5 |
| Atlanta | 44.7 | 46.1 | 51.4 | 60.2 | 69.1 | 76.6 | 78.9 | 78.2 | 73.1 | 62.4 | 51.2 | 44.8 | 61.4 |
| Fort Valley | 48.4 | 50.2 | 55.9 | 64.4 | 72.8 | 79.4 | 80.6 | 80.3 | 75.5 | 65.6 | 54.6 | 48.1 | 64.7 |
| Savannah | 51.3 | 52.8 | 57.7 | 64.6 | 72.0 | 78.4 | 80.2 | 80.0 | 75.9 | 67.0 | 56.6 | 50.9 | 65.6 |
| Waycross | 54.5 | 56.0 | 60.7 | 67.5 | 74.7 | 80.3 | 81.8 | 81.7 | 77.9 | 69.3 | 59.7 | 54.1 | 68.2 |
| Bainbridge | 53.2 | 55.1 | 60.2 | 67.4 | 74.8 | 80.6 | 81.6 | 81.3 | 77.8 | 68.7 | 56.6 | 50.4 | 66.0 |

## Precipitation (in inches)

| | JAN | FEB | MAR | APR | MAY | JUN | JUL | AUG | SEP | OCT | NOV | DEC | ANNUAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Clayton | 6.5 | 6.5 | 7.1 | 6.0 | 4.6 | 4.9 | 6.5 | 6.1 | 4.6 | 4.2 | 4.5 | 6.4 | 68.1 |
| Atlanta | 4.4 | 4.5 | 5.4 | 4.4 | 3.2 | 3.8 | 4.7 | 3.6 | 3.3 | 2.4 | 3.0 | 4.4 | 47.1 |
| Fort Valley | 3.7 | 4.6 | 5.4 | 4.3 | 3.4 | 4.3 | 5.6 | 3.9 | 3.4 | 2.6 | 2.7 | 4.2 | 48.0 |
| Savannah | 2.6 | 3.1 | 3.8 | 3.1 | 4.5 | 5.8 | 7.6 | 6.3 | 7.0 | 2.9 | 2.1 | 2.8 | 51.6 |
| Waycross | 2.7 | 3.3 | 4.0 | 3.4 | 3.6 | 5.0 | 7.0 | 5.6 | 5.4 | 2.9 | 2.0 | 2.7 | 47.9 |
| Bainbridge | 3.8 | 4.0 | 5.3 | 4.8 | 3.8 | 4.6 | 6.8 | 5.5 | 5.0 | 2.0 | 2.3 | 3.8 | 51.8 |

## *ETHNIC GROUPS OF THE REGION*

Long before the Europeans reached the area which is called Georgia and the Middle Georgia region, men known as Mound Builders inhabited the land. It is believed that they built the mounds for the purposes of religious worship and ceremonies, to carry out their governmental affairs, and bury their dead.

There is much evidence of the Mound Builders in Georgia today. Some of the larger mounds are located in the southwestern part of the state near Blakely, the northwestern part of the state near Cartersville, and the central part of the state near Macon.

The area was a vast region of mountains, woodlands, swamps, and everglades with easy access to the Atlantic coast to the east and the Gulf of Mexico to the south.

The major tribes in the state were the Cherokee who inhabited much of the upper part of the state, the Seminole who occupied much of the southern part of the state, and the Creek who resided in the central part of the state known as the Middle Georgia area.

The larger towns were located in the central and southern parts of the state because of the fertile soil, which provided a means for farming and trading up and down the river as far as the West Indies.

For the purpose of this project, the life of the Creek Indians will be examined more throughly.

## *THE CREEK INDIAN*

The Creek men were tall, robust, and stood erect. The women, on the other hand, were well-shaped, but short in statue. Their physical characteristics included "a reddish, brown copper complexion; black coarse straight hair."[13] William Bartram further describes the Creeks and other Southern Indian males in the following way. "Their limbs were well shaped, so as generally to form a perfect human figure; their features regular and contenance open, dignified, and placid; yet, the forehead and brow so formed as to strike you instantly with heroism and bravery; the eye, though small, active and full of fire; the iris always black, and the nose commonly inclining to the aquiline."[14] Additionally, the following description of the Creeks was given in *Indians of the Southeastern United States* written by John R. Swanton.

> The men, in general, are of good size, stout, athletic and handsome. The women are also of good height, but coarse, thick-necked and ugly. Being condemned by the custom of the country, to carry burdens, pound corn, and perform all the hard labor, they are universally masculine in appearance, without one soft blandishment to render the desirable or lovely.[15]

### *The Dress Customs*

The Creek Indians dressed mostly in clothes made of animal skins. Both the males and females went without shoes in the mild weather, but wore moccasins during the winter. The Creek men wore a loin cloth that was pulled back about midway to the knees. Except during the cold season, the men wore no clothing on the upper part of their bodies. Skin capes draped around the shoulders were worn during the winter. The women wore a "diagonal cloak" draped over one shoulder or a "short skirt from the waist to the knees."[16] Creek children wore no clothing until they reached the age of puberty–fourteen or fifteen years of age.[17]

### *Courtship and Marriage Customs*

The Creek male made no direct approach to his perspective bride. Instead, he secured the aid of his sister, mother, or another female relative of the woman he desired to marry. Sometimes the intended bride's brothers, uncles, and father were consulted as a matter of courtesy as the approval of the men from the female's family was not necessary to complete a marriage arrangement. If the female relations on both sides agreed that the marriage was favorable, the contract was concluded. As a result, the bridegroom sent presents, usually a blanket or clothing, to the bride's female relatives.[18]

The Creek husband moved into his wife's home as soon as he chose once the marriage contract had been finalized. The wife was not bound to her husband until he built his own house, hunted and brought in food, plants, and harvested a crop. These actions finalized the marriage ceremony. The wife, nevertheless, was subject to the will of her husband from the time he entered her home until the ceremony had been completed. The completion of the marriage ceremony however brought the Creek male little power in his own home. His wife had the right to all property and should a separation occur she retained the children and all property belonging to them.[19]

Creek men were not allowed to marry members from their own tribe.[20] Additionally, blood marriages were not permitted, no matter how far remote.[21] Furthermore, if an Indian seduced his sister or any close female relative, "his body was burnt and his ashes thrown into the river. He was regarded as unworthy to remain upon the earth."[22]

Polygamy among the Creeks was sometimes permitted with the consent of the first wife. The first wife would be superior over the subordinates who were usually her sisters. The Creek wife, however, did not enjoy this privilege. In fact, if the husband died, his wife had to remain a widow for at least four years. After this period her new husband was chosen by the family of the deceased husband.[23]

### *Divorce and Infidelity Customs*

A Creek divorce usually came as a result of mutual consent or as a desire from one of the parties. After a divorce, the woman was not allowed to marry again, "except during continuation of the marriage ceremony, being bound until the feast of the Booskatua was over." The husband, however, was free to remarry at any time.[24]

Divorce is often the result of infidelity. Unmarried women were not required to be virtuous. Furthermore, the chance of getting married was enhanced rather than diminished by virtue of the fact that they enjoyed the reputation of being "great favorites." Of course, these unmarried women only enjoyed the luxury of free pleasure and assured marriage if they were able to avoid conception during this period. Married women, on the other hand, fearing punishment for infidelity were more restrained.[25] Creek husbands, unlike their wives, continued to enjoy extra marital relations whenever the inclination or opportunity presented itself. Adultery among the Creeks was considered a punishable offense.

> Adultery .... was punished by flagellations, and the loss of the hair, nose, and ears of both parties. Sometimes the man's nose was spared. Of infidelity in the husband no notice seemed to have been taken, except in cases where he had infringed upon the vested rights of another of the same sex; and then he was liable only to such punishment as the angrer or ability of the injured husband might lead him to inflict.[26]

### *Scalping Customs*

When an enemy was killed by a Creek Indian, his entire scalp was cut away. This custom brought the warrior "a very honorable distinction" upon his return from battle. All scalps, however, did not have the same worth. The chief would classify the worth of the scalp according to the danger involved in the acquisition. The number and classification of scalps was a determining factor in the warrior's position in the tribe. That is, if a Creek warrior returned from war without at least one scalp, he had to retain his mother's name and was not yet allowed to take a wife. If the warrior, however, brought back a scalp, the chief from his area would assign him another name.[27]

### *Occupations and Amusements Customs*

The Creek Indians "were good fighters, hunters, trappers, and bulldera." The women did most of the farming, raising such crops as "corn, beans, squash, pumpkins, and tobacco." For the men, fighting was more important than farming. The warriors undertook war expeditions usually during early spring and ending late summer. Before going to war, the Creeks "went through a ritual of fasting and purification." They fought primarily with knives, bows and arrows, war clubs, and tomahawks. War paint covered their faces; red on one half of the face, and black on the other. The strategy of the Creeks included mostly "ambush, deception, and personal concealment."[28]

The Creeks enjoyed games testing and developing the skills of speed and strength. They enjoyed "many forms of ball." The women played "parchisi and hit the pole."[29]

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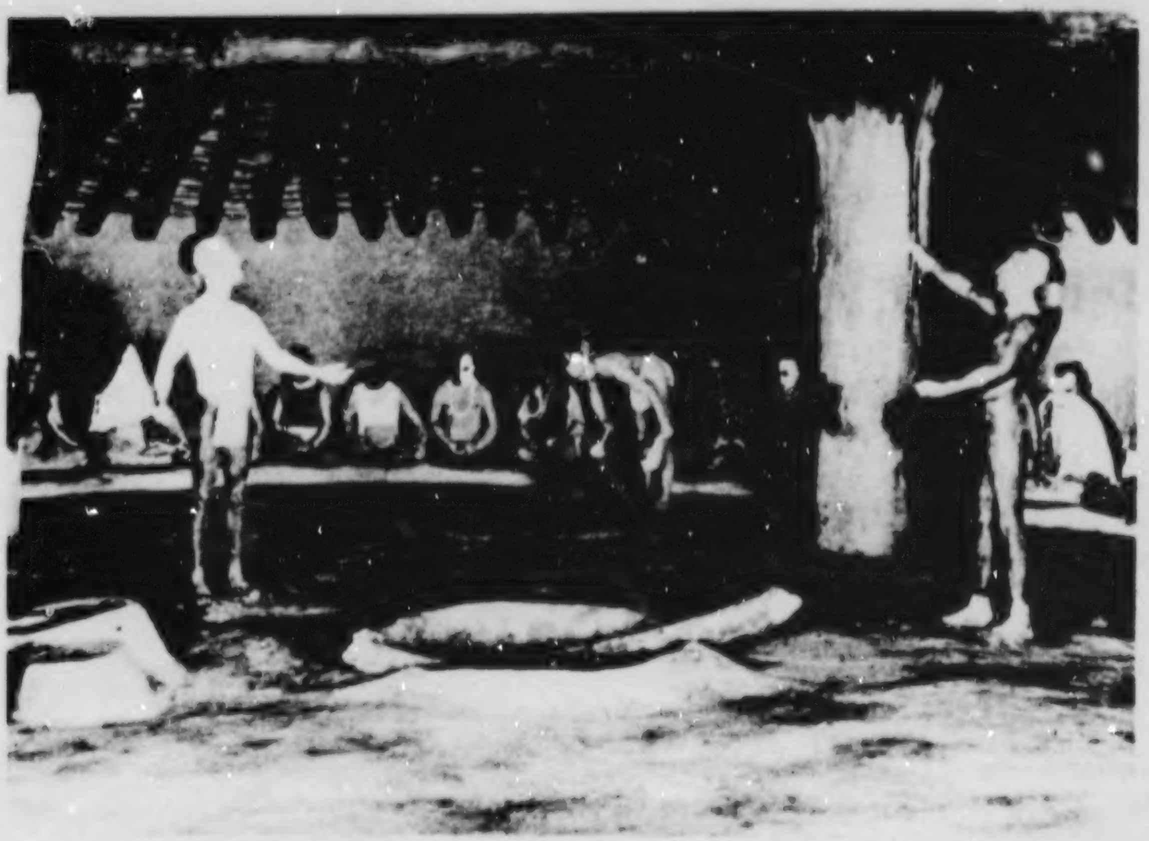

Council meeting in Master Farmer winter temple. Here the men took part in religious ceremonies and held their tribal councils. Here the chief could render decisions in individual disputes, or in matters of importance to the tribe as a whole. (Photograph courtesy of the National Park Service.)

## *Social and Political Order*

The Creek Indian nation consisted of clans or tribes which were consolidated as one large connected family. All of the clans in the nation took their family descent from the mother. The father and his family or clan had no legal rights in the children's family concerns.

The size of each clan or tribe often increased by taking captives in intertribal wars. The ancient custom dictated that all male captives were burned while all other lives were spared and adopted into the tribe.

The political order of the Creeks varied from one village or town to another. For example, the methods for selecting chiefs included election by the clan, by headmen within the clan, by the entire village or town, or by moving through the ranks of headmen to chief. Many villages had assistant chiefs who would assist the chief at his pleasure.

The chief presided over the tribal council, made decisions, entertained strangers who came to the village, received presents, and provided entertainment for the town or village.

The Creek Confederate Council (National) met annually to decide issues of national concern. The meeting was held in the chief place of the nation with the Grand Chief presiding. Other chiefs took their place (seats) according to rank, age, wisdom, and services rendered to the county. The decisions or laws made by the Grand Chief and his council governed the actions of the Creek nation.

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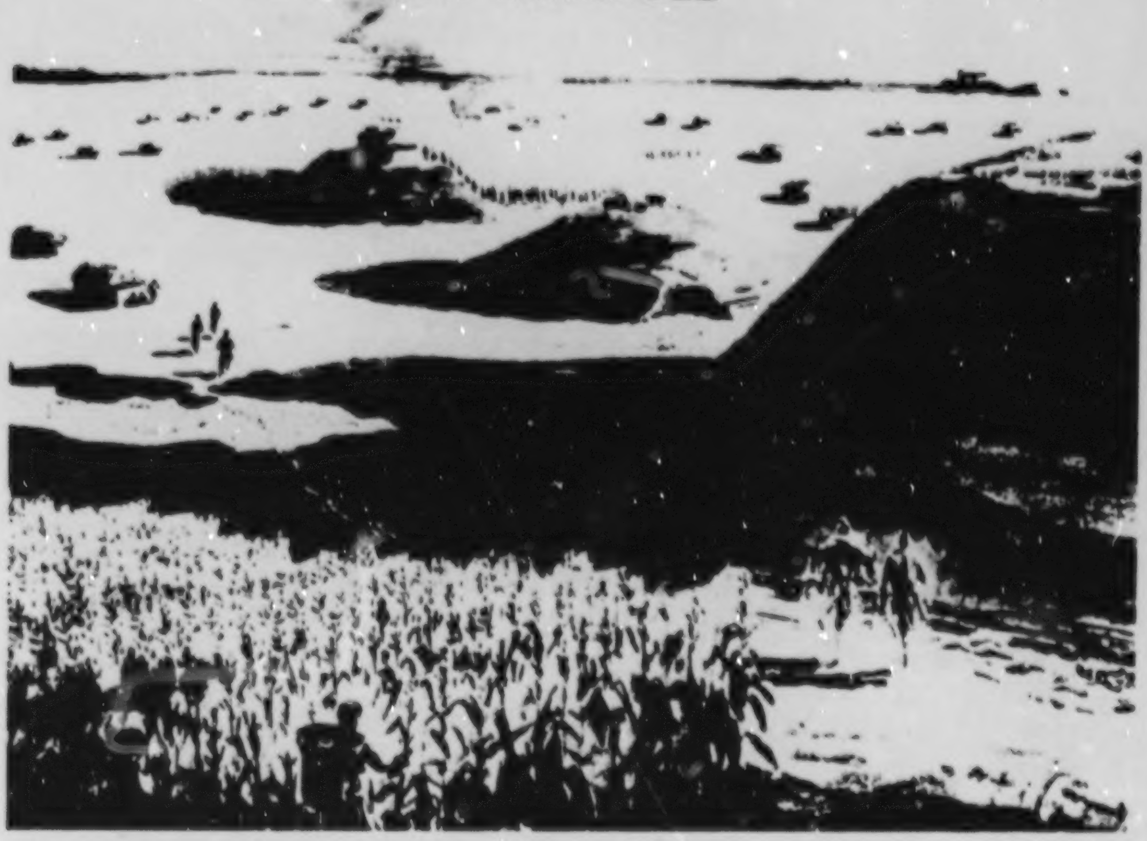


Ancient Life at Ocmulgee. Artist's conception of temple mound village of about A. D. 1000, seen from the Ocmulgee riverside. From the middle of the 18th Century until 1934 these mounds had been the subject for speculation to all who saw them. Archaeologist contend that the large pyramidal mounds showed connections with the cultures of the Mississippi Valley and that the smaller mound was used as a burial mound. (Photograph courtesy of the National Park Service.)

# THE SLAVE FAMILY IN SELECTED MIDDLE GEORGIA COUNTIES

Writing in his *This Species of Property: Slave Life and Culture in the Old South*, Leslie Howard Owens significantly observed that:

> Few aspects of the slave's bondage have come in for as much speculative writing as the impact of slavery upon the slave famly. Researchers in many disciplines have argued that bondage rent asunder this most basic of American institutions, injured black identity, and left scars to haunt Black Americans down to our day.[30]

In part, Frazier argued that the Black American mother-centered family was a legacy of the slavery period in the United States.[31] In other words, according to Frazier, the institution of slavery emasculated Black men, created a matriarchy, and prevented the emergency of a strong sense of family. Eugene D. Genovese perceptively called this interpretation "the myth of the absent family."[32]

In a controversial volume written since Frazier, Stanley M. Elkins wrote:

> For the Negro child, in particular, the plantation offered no really satisfactory father-image other than the master. The 'real' father was virtually without authority over his child, since discipline, parental responsibility and control of rewards and punishments all rested in other hands; the slave father could not even protect the mother of his children except by appealing directly to the master. ***Indeed, the mother's own role loomed far larger for the slave child than did that of the father*** (emphasis added).[33]

Recent scholarship has provided a more convincing interpretation of the slave family.

Writing in his *The Slave Community*, John W. Blassingame concluded that:

> The love the slaves had for their parents reveals clearly the importance of the family. Although it was weak, although it was frequently broken, the slave family provided an important buffer, a refuge from the rigors of slavery. ***While the slave father could rarely protect the members of his family from abuse, he could often gain their love and respect in other ways. In his family, the slave not only learned how to avoid the blows of the master, but also drew on the love and sympathy of its members to raise his spirits. The family was, in short, an important survival mechanism*** (emphasis added).[34]

And as Genovese has argued "the slaves from their own experience had come to value a two-parent, male centered household, no matter how much difficulty they had in realizing the idea."[35] One might ask, then, "What was the situation like in selected Middle Georgia counties?" This study attempts to answer this question.

In the outset, however, some attention might be devoted to the growth of the slave population in the counties included in this investigation. A brief demographic analysis of the "peculiar institution" in the selected counties will help to put the slave family in the area in its proper historical setting.

During the thirty-year period in Middle Georgia's history before the eve of the American Civil War, slaves accounted for more than 99 per cent of the Black population. The slave population in six selected counties in central Georgia also represented a substantial percentage of the total inhabitants. The data in Table 2 indicates that the total slave population in Bibb, Crawford, Houston, Jones, Monroe and Twiggs counties in 1830 was 24,589 or 43 per cent of the aggregate, while by 1860 the total number of bondspersons accounted for 43,299 or 59 per cent of the population of the six counties. The slave population in the several counties also showed a steady increase during the three decades.

The statistics in Table 2 also reveal that, viewed individually, the counties were large slaveholding counties. Other evidence suggests that Middle Georgia counties were located in the state's large plantation district. According to authors, plantation life in this area represents the

## TABLE 2

## GROWTH OF THE SLAVE POPULATION IN SELECTED MIDDLE GEORGIA COUNTIES 1830-1860

| Counties | 1830 | % Slaves | 1840 | % Slaves | 1850 | % Slaves | 1860 | % Slaves |
|---|---|---|---|---|---|---|---|---|
| Bibb | 2,988 | 42 | 4,420 | 45 | 5,837 | 44 | 6,790 | 42 |
| Crawford | 1,718 | 32 | 3,566 | 45 | 4,829 | 52 | 4,270 | 58 |
| Houston | 2,194 | 30 | 4,845 | 50 | 9,824 | 60 | 10,755 | 69 |
| Jones | 6,829 | 51 | 6,829 | 68 | 6,279 | 61 | 5,989 | 66 |
| Monroe | 7,353 | 45 | 8,447 | 52 | 10,170 | 63 | 10,177 | 64 |
| Peach* | | | | | | | | |
| Twiggs | 7,507 | 44 | 4,165 | 49 | 4,820 | 58 | 5,318 | 64 |
| *Totals* | **24,589** | **43** | **32,274** | **52** | **41,259** | **56** | **43,299** | **59** |

**SOURCES:** ***Abstract of the Returns of the Fifth Census, showing the Number of Free People, the Number of Slaves . . . of Each County of Each State of the United States.*** (Washington: Duff Green, 1832), 23-24; ***The Seventh Census of the United States: 1850*** (Washington: Robert Armstrong, Public Printer, 1853), 367-68; ***Population of the United States in 1860; compiled from the Original Returns of the Eighth Census . . .*** (Washington: Government Printing Office, 1864), 72-73; ***Ninth Census of the United States: Statistics of Population, 1870*** (Washington: Government Printing Office, 1872), 20-22. The percentage calculations are those of the author. *PEACH County was created from Houston County in 1924.

quintessence of antebellum southern civilization. Propsperous and efficient, these plantations offered their slaves a modicum of independence and a well-defined social life. Here at least slavery was no prison and southern paternalism no mere ideal.[36] They also noted that in the area of Georgia "slave marriages established a basis for a more stable social life, and individual farming the means of improvement and perhaps the money necessary to buy his or her freedom."[37]

Much of the debate about the slave family has resulted from its legal standing. The first slave code of Georgia which legalized slavery in Georgia did not include a provision on slave marriages. The 1750 law,however, did provide that:

> All and every intermarriage and intermarriages between the white people and the Negroes or Blacks within the said Province shall be deemed unlawful marriages and the same are hereby declared to be absolutely null and void.[38]

Five years later when the second slave code was enacted by the colonial legislature, it provided that:

> ... all Negroes/Indians (free Indians in Amity with this government and Negroes Mulatos or Mestizos who are now free excepted) Mulatos or Mestizos who now are or shall hereafter be in this Province and ***all their issues and offspring born or to be born shall be and they are hereby declared to be and remained for ever hereafter absolute Slaves and shall follow the Condition of the Mother*** ... (emphasis added).

Because of this provision in Georgia's law, William and Ellen Craft of Macon, Bibb County delayed their marriage.[39] Thus, unlike the white family in Georgia, the condition of the Black father did not determine the condition of children born to marriages. The slave codes of Georgia, therefore, did not recognize a slave father. As a slave, then, the Black male was not required by law to fulfill the traditional roles as a man, that is as head of his family, sole provider and protector. To be sure, many Black Middle Georgia slave fathers lived up to their legal irresponsibility; probably a majority of them, in spite of the law, provided a positive male image for their wives and children.

There is an abundance of evidence which helps to put Black manhood and fatherhood in Middle Georgia during the slavery era in their proper historical perspective. Although not legally recognized under the laws of slavery, "father" was not a misnomer for the vast majority of Black slave husbands in Middle Georgia.

Although slave marriages in Middle Georgia, as elsewhere in Georgia, were not legal, the various religious denominations in the area did recognize slave marriages. Masters also encouraged marriages among their slaves.[40] Moreover, the slave codes of Georgia and the state's highest court also recognized the incidents of slave marriages. In a late case from Georgia, which relied on a statute that made the rules of evidence the slave in trials of slaves and whites, the court held, contrary to an earlier rule, that the testimony of a slave's wife should not be admitted against him.[41] Thus it might be argued, then, that the legality of slave marriages in Georgia was not always the same as the actuality of the institution in the state. As W. E. B. Du Bois observed as early as 1908, even "the law tended to recognize some *quasi* family rights" of the slaves.[42]

An analysis of the census date in Table 3 also suggests that there was a great disproportion between the sexes in the selected six Middle Georgia counties in 1850 to 1860. The sexes were almost balanced in each of the counties, except Bibb. Even in Bibb County, the imbalance was 3 per cent in 1850 and only 2 per cent in 1860. The statistics appear to confirm Blassingame's observation that "the Southern plantation was unique in the world because it permitted the development of a monogamous slave family.[43]

Moreover, many slave marriages in Middle Georgia, as elsewhere in the slave south, rested on solid foundations of affection. A story related by John Brown, who was for a while a slave of Ben Tarver of Jones County, clearly suggested that love was a basis for slave marriages. The story was about John Glasgow, a slave of Thomas Stevens, who had a plantation on the Clinton Road in Baldwin County. According to Brown:

> In Jones County, and about five miles from Steven's plantation, there lived another planter named John Ward. John Glasgow, having to go backwards and forwards on errands, saw and at length selected a young, bright colored girl named Nancy, and they were married, the way that slaves are; that is nominally. This did not please Stevens because Nancy being Ward's property,

> her children would be Ward's also; so John was flogged for marrying Nancy instead of one of Steven's 'likely gals,' and was forbidden to visit her.[44]

In spite of floggings by Stevens, Glasgow continued to slip away to visit his wife Nancy. The affection was apparently mutual. Brown wrote that Nancy was very kind to John, "and would weep over him, as she dressed his sore and bleeding back when he crept to her log cabin at dead of night; so it was no wonder he came to love her and the three children she bore him..."[45] John continued to love his Nancy, but he was broken from "wife hunting" on another plantation.

### TABLE 3

### SLAVES IN SELECTED MIDDLE GEORGIA COUNTIES BY SEX IN 1850 AND 1860

| | 1850 | | | | 1860 | | | |
|---|---|---|---|---|---|---|---|---|
| Counties | Total | F | M | % F | Total | F | M | % F |
| Bibb | 5,637 | 3,005 | 2,632 | 53 | 6,790 | 3,549 | 3,241 | 52 |
| Crawford | 4,629 | 2,225 | 2,404 | 48 | 4,270 | 2,100 | 2,170 | 49 |
| Houston | 9,924 | 4,959 | 4,965 | 50 | 10,755 | 5,327 | 5,428 | 49 |
| Jones | 6,279 | 3,160 | 3,119 | 50 | 5,989 | 2,936 | 3,53 | 49 |
| Monroe | 10,170 | 5,108 | 5,62 | 50 | 10,177 | 5,099 | 5,078 | 50 |
| Twiggs | 4,680 | 2,223 | 2,457 | 48 | 5,318 | 2,648 | 2,670 | 50 |
| ***Totals*** | ***41,319*** | ***20,680*** | ***20,639*** | ***49*** | ***43,299*** | ***21,659*** | ***21,640*** | ***50*** |

***SOURCES:*** ***Seventh Census of United States, 1850,*** 361-64; ***Population of the United States in 1860,*** 72-73.

Although the fate of John Glasgow probably was not typical in Middle Georgia counties, there is an abundance of evidence which suggested that slaves in the area married for love. For example, after courting for several years, William and Ellen Craft of Macon, Bibb County, "resolved to get the consent of our owners, be married, settle down in slavery, and endeavor to make ourselves as comfortable as possible under the system, but at the same time ever to keep our dim eyes steadily fixed upon the glimmering hope of liberty, and earnestly pray God mercifully to assist us to escape from our injust thraldom." The couple was married; and William, a cabinetmaker, and Ellen, a seamstress, prayed and toiled on until they escaped slavery in December, 1848.[46]

Catherine Beale, who was a slave in Twiggs County, left an account of her marriage which suggested some masters gave their consent to her taking a husband on another plantation. In slavery times, Beale recalled, masters let their slaves court a girl on another plantation and "then he (husband) have to go backwards and forwards and stay with her (wife) Sundays and such like." She also remembered that "Ole Master give me to my husband. I had two chillun when the Wah was goin on."[47]

Although it appeared that courtship preceded slave marriages, there was also courting without marriage resulting therefrom. On Travis Huff's plantation in Bibb County on the Houston Road near Seven Bridges there was only one male slave among twelve slaves. One unmarried female of Huff's slaves was Annie. According to Annie:

> The presence of slave visitors was not encouraged, for Mr. Huff usually purchased women with children and there were no married couples living on his place. ***However, young Negro men would often sneak in the cabin at night –usually coming through the windows – and visit with their sweethoarts*** (emphasis added).[48]

She also recalled that "gifts of hankerchiefs and earrings were smuggled in strictly against the rules of the Master." "Shin planters" or "hush money" was given the children to keep them from tattiering to Master Huff.[49]

The slaves' wedding ceremony in selected Middle Georgia counties, as elsewhere in Georgia and the other slave states, was more than merely "jumping over the broom." Some slaves in the area, however, have helped to perpetuate the myth of jumping over the boom as the actual ceremony. Georgia Eason of Monroe County, for example, noted that:

> A preacher was never used to perform a wedding ceremony on the Ormond plantation. After the man told the master about the woman of his choice and she had been called and had agreed to the plan, all that was necessary was

> for the couple to join hands and jump over a broom which had been placed on the ground.[50]

Although the broom was a part of the ceremony, the actual weddings were solemized by preachers – both Black and white. Francis Willingham, an ex-slave of master Lish Jones of Twiggs County whose plantation was about a mile from the county seat of Jeffersonville, gave the following account of a wedding:

> I never seed but one marriage on Old Marster's plantation, and never will forgit dat day. Mis Polly (her mistress) had done gimme one of little Miss Mary's sho' 'nough pretty dressed and I wore it to dat weddin', only day never had no real weddin'. Dey was jus' married in de yard by de colored preacher and dat was all dere was to it.[51]

Thus, as Blassingame pointed out:

> One aspect of slave nuptials confused their descendants and later historians. On many plantations masters and slaves developed a humorous test to determine who would exercise the most authority in a union. As part of the post-nuptial revelries, the couple was required to jump over a broom stick. The partner jumping over first, highest or without falling, was recognized by the wedding party as the one who would 'wear the pants' or rule the family.[52]

Regarding lodging for slave families, the mass of them in selected Middle Georgia counties lived in one or two room cabins. The slave cabins were lined up behind the "Big House" of the master class, and they made up what were called the "quarters." Different slaves of the area have given different descriptions of the slave dwellings. Georgia Eason, a former slave on the plantation of Jack Ormond of Forsyth, Monroe, County, provided this description:

> These dwellings were crude one-roomed structures usually made from logs. In order to keep the weather out mud was used to close the openings between the logs. In most instances the furnishing of a cabin was complete after a bed, a bench (both of which were made by the slave) and a few cooking utensils had be placed in it.[53]

## *TABLE 4*

## *SLAVEHOLDERS IN MACON WHO OWNED TEN OR MORE SLAVES IN 1860 AND THE NUMBER OF SLAVE CABINS*

| Owners | Number of Slaves | Number of Slave Cabins | Average Per Cabin |
|---|---|---|---|
| I. Hope Andrews | 65 | 14 | 7 |
| James B. Artope | 13 | 5 | 3 |
| Thomas Bagby | 30 | 8 | 4 |
| Henry M. Bailey | 18 | 7 | 3 |
| Robert N. Bailey | 27 | 6 | 5 |
| John W. Burge | 19 | 4 | 5 |
| Seth Cason | 47 | 8 | 6 |
| Henry Champion | 18 | 3 | 6 |
| Robert Collins | 93 | 10 | 9 |
| John Cooper | 10 | 2 | 5 |
| Anna Cutter | 10 | 3 | 3 |
| Samuel G. Davlop | 16 | 3 | 5 |
| Elisha Davis | 56 | 10 | 6 |
| Ellison Edwards | 16 | 9 | 2 |
| Mary Gates | 22 | 5 | 5 |
| William Gray | 10 | 2 | 5 |
| Solomon R. Johnston | 11 | 3 | 4 |
| James W. Knott | 18 | 5 | 4 |
| John B. Lamar | 74 | 13 | 6 |
| Lucius M. Lamar | 47 | 12 | 4 |
| John Lowe | 78 | 19 | 4 |
| John (y) Lowe | 12 | 4 | 3 |
| Owen W. Massey | 16 | 5 | 3 |
| Sarah McCall | 13 | 4 | 3 |
| Alexander Melrose | 11 | 3 | 4 |
| John A. Nelson | 23 | 8 | 3 |
| E. L. D. Riggins | 28 | 4 | 7 |
| Henry Tindall | 26 | 5 | 5 |
| Larkin Timothy | 15 | 5 | 3 |
| I. L. A. Tufts | 18 | 4 | 5 |
| Robert B. Washington | 12 | 3 | 4 |
| William L. Wilburn | 37 | 9 | 4 |
| Thomas Woolfolk | 64 | 13 | 5 |
| ***Total /Number / Average*** | **973** | **215** | **5** |

***SOURCE:*** **Population (Slaves) Schedules of the Eighth Census of the United States 1860, Georgia.**

According to Mose Davis, an ex-slave of Perry in Houston County,

> All cabins were white washed the same as the other buildings on the plantation, and the occupants were required to keep the interiors and the surroundings clean at all times.[54]

Undoubtedly, the kind of cabin the slave families lived in varied from master to master.

Regarding how many families occupied a cabin, Mose Davis also recalled that "only one family lived in a cabin." He noted a suspicious living arrangement for his mother Jennie and father January. Although they lived on the same plantation, his "mother and father each had a separate cabin." He was made to live in his father's cabin, but he did not explain the reason. However, "when he could (usually when his father was away with the Colonel [Davis] for a day or two) he stayed in his mother's cabin.[55]

Although the date in Table 4 might not be typical for the counties included in this study, information about the number of slave dwellings owned by masters in Macon who owned ten or more slaves is insightful. If the average number of slaves who probably lived in a cabin was about the same as the calculations in the table, most of the cabins were over crowded. A number of the slave families in Macon and other counties of this study were larger than nine bondspersons. Bob Mobley, the son of Robert and Violet Hammock and all the slaves of Henry Mobley of Crawford County, was the seventh child of eleven children born to his parents. There were seven children in George Eason's family. In ex-slave Frances Willingham's family were nine children plus her father and mother, Otto and Sarah Rutherford.[56]

It is also apparent from the families included in this study that kinship was significant. The vast majority of the slaves could name their parents, sisters, brothers, and aunts, even if they were not on the same plantation. If family members were on another plantation, it was usually the father, aunts and uncles. In all the cases of mothers with children, they were together on the same plantation.[57]

Because the slave families were sometimes separated by plantation, distance usually did not cause love to grow colder. For example, when the Civil War was over, Macon's slave Susan Matthews noted that:

> ...my pa, he camed up to our house and got my ma an all us chilien an carries us down to his marster's place. My pa's ole marster let him have some land to work on shares. My pa wuz a hand worker and we helped him an in a few years he bought a little piece of land an he owned it till he died.[58]

This statement also suggests that Susan had a great deal of respect for her father.

Other slaves in Middle Georgia counties went in search of their fathers after slavery. George Eason, an ex-slave of Monroe County, recalled that "Immediately after freedom had been declared he had the good fortune to find his father."[59] Thus, it appears that the father of slave marriages was more than a visitor. He gained respect in his family in spite of the law.

## *FREE BLACKS IN BIBB COUNTY*

### *1850 - 1860*

During the period prior to the Civil War, free Blacks composed less than one per cent of the total Black population. In 1790, there were approximately 398 free Blacks in Georgia, and by 1860 the number had increased to 3,500. Many were free Blacks who had migrated to the state. The others were former slaves who had been freed.[60]

Free Blacks in the south, prior to the Civil War, could not vote or hold office. Everyone had to be registered with a local justice of the peace and have a guardian appointed.

In 1829, Georgia passed a law making it illegal to teach free Blacks to read and write. However, many of the laws were not strictly enforced. Many Blacks acquired both learning and wealth. For an example, Wilkes Flagg of Baldwin County had property valued at twenty-five thousand dollars in 1860.[61]

The passage of harsh laws in 1818, 1829, and 1859 caused free Blacks to face many hardships. Most lived in coastal and urban areas, especially Savannah and Augusta. The majority were poor working class folks suppressed by a white majority who considered them a nuisance and a threat to the whole slave system. Many were Mulattoes, sometimes the offsprings of their former masters. Family life was insecure and women were often the heads of households. The free Blacks earned their incomes as draymen, porters, cooks, farmers, artisans, seamstresses, washer-women and unskilled day laborers.[62]

According to the 1850 United States Census, there was a total of 53 free Blacks in Bibb County. There were 20 males and 33 females. Of the 53, 31 were Mulattoes. Thirty-five were born in Georgia and seventeen were born outside of the state. One of the resident's birthplace was unlisted. Forty of the free Blacks were adults and 13 were listed as children. All of the children were born within the state.[63]

According to the 1850 census, there was forty-one free Blacks in Bibb County, which included 13 males and 23 females. Nine were black and 32 were Mulatttoes. Thirty-five of the free Blacks were born in Georgia, five outside of the state and one child's birthplace was unlisted.[64]

The major contrast between the 1850 and 1860 U. S. Census of Bibb County was the decrease in the free Black population from 53 in 1850 to 41 in 1860. This contrast may raise several questions due to the fact that the free Black population of Georgia increased from 2,931 in 1850 to 3,500 in 1860. The disappearance of twelve persons in Bibb County between the two decades could be due to death or mobility. (See Table 5)

***TABLE 5***

***FREE BLACKS IN BIBB COUNTY, INCLUDING COLOR AND SEX, 1850 AND 1860***

| | Blacks | | | Mulattoes | | |
|---|---|---|---|---|---|---|
| Years | Males | Females | Totals | Males | Females | Totals |
| 1850 | 11 | 11 | 22 | 9 | 22 | 31 |
| 1860 | 5 | 4 | 9 | 13 | 19 | 32 |

*SOURCES:* Unpublished Census of Free Inhabitants, Bibb County, 1850, 1860; ***Population of the United States in 1860; Compiled from the Original Returns of the Eighth Census . . .*** (Washington: Government Printing Office, 1864), 72.

Ira Berlin points out in *"Slaves Without Masters"* that the "racially charged atmosphere of the 1850's incited southern lawmakers to devise new laws to limit Negro mobility, punish their crimes more severely, tax them heavily, extract free labor, and generally equate them with slaves".[65] According to Berlin, most free Blacks in the south began "emptying their bank accounts, selling their property, and heading North."[66] Many white southerners viewed free Negroes as disruptive to the moral basis of the slave society. The free Blacks offended the logic of the positive - good ideology of slavery. "If slavery was the Negro's natural state and freedom somehow was unnatural, then the free Negro was a veritable contradiction in terms, whose very existence challenged every premise in the positive - good argument. According to the logic of this argument, free Negroes should have happily renounced their liberty for the life of a slave, but instead they clung tenaciously to freedom."[67] Demands for enslavement of free Blacks spread throughout the South during the 1850's.

Georgia passed a law in 1818 prohibiting free Negroes from entering the state. The penalty for violation was a $100.00 fine and those unable to pay the fine were to be sold as slaves. Those who paid the fine were allowed twenty days to leave the state or suffer a prosecution. As the Civil War drew near, the laws became even more stringent. In 1859 free Negroes were forbidden to enter the state on penalty of being sold into slavery, and any person who was responsible for bringing in any such free Negro was subject to a fine of $1,000.00 and imprisonment for twelve months.[68] According to this 1859 law, there was a decrease of free Blacks entering the state. The restriction on free Blacks entering the state was evident in the decrease of those born outside of Georgia from 17 in 1850 to 5 in 1860. (Table 6) The five born outside of Georgia were over 27 years and all of the children were born in Georgia.

The decrease in population could also be explained by the prohibition of manumission. Being freed from slavery had been the primary source of free Negro growth during the post Revolutionary decades, but as slavery expanded, the master's right to free his slaves decreased. By the 1850's many states prohibited manumission altogether, only the border states of Delaware and Missouri allowed manumission and premitted free Blacks to enter the state. After earlier restricting manummission to special legislative enactments, Georgia legislators closed various loopholes in the law (1818), and then in 1859 the freeing of slaves by will was forbidden.[69]

### TABLE 6

### NATIVITY OF FREE BLACKS IN BIBB COUNTY
### 1850 AND 1860

| Census | Adults | | | Children | | | Totals | | |
|---|---|---|---|---|---|---|---|---|---|
| Years | Ga. | Out of Ga. | Unk | Ga. | Out of Ga. | Unk | Ga. | Out of Ga. | Unk |
| 1850 | 22 | 17 | 1 | 13 | — | — | 35 | 17 | 1 |
| 1860 | 16 | 5 | — | 19 | — | 1 | 35 | 5 | 1 |

***SOURCES:*** Unpublished Census of Free Inhabitants, Bibb County, 1850, 1860.

In 1850, the majority of free Blacks (36) were members of families, and 17 lived in single households. Of the nine families in 1850, three were headed by males and six by females. Only five different surnames accounted for the nine families. Of the 29 members of families, 12 lived in single households, one was headed by a male and seven were headed by females according to the 1860 census. (see Table 7)

### *TABLE 7*

### *FREE BLACK FAMILIES AND NON-FAMILIES IN BIBB COUNTY, 1850 AND 1860*

| Census Years | Members Families | Non-Families | Totals | Sex of Head of Household Males | Females | Totals |
|---|---|---|---|---|---|---|
| *1850* | *36* | *17* | *53* | *3* | *6* | *9* |
| *1860* | *29* | *12* | *41* | *1* | *7* | *8* |

***SOURCES:*** Unpublished Census of Free Inhabitants, Bibb County, 1850, 1860.

Therefore, the decrease in the free population of Bibb County could be explained by a combination of reasons. These include death, the voluntary movement of free Blacks to the north because of the new restrictions on civil liberties, the new legislation demanding enslavement of free Blacks, the prohibition of the entrance of free Blacks into Georgia, and the restrictions on manumission. But these explanations in turn contradict the growth of Georgia's free Black population between 1850 and 1860.

Other contrasts and comparisons can be drawn from the varying characteristics of the free Blacks, such as their skin color, birth place, families, ages, sex, occupations and property holdings. The number of mulattoes in 1850 and 1860 (a total of 63) was twice the number of Blacks for both decades (31). Bibb County's mulatto majority among the free Blacks is in agreement with Berlin's statistics. "In 1860 fully 40 percent of the Southern free Negro population were classified as mulattoes, while only one slave in ten had some white ancestry."[70] Kenneth Coleman suggests, "many were mulattoes, sometimes the offspring of their former masters."[71] In conjunction, this notion might give explanation to the fact that females were the majority of free Blacks in

Bibb County and in Georgia for both decades. Berlin points out that females were more apt to win the sympathy and affection of their masters. Black men were less likely to gain freedom since they were more of a threat to white rule and Blacks brought a higher price in the slave market.[72]

In 1850, the Census takers failed to list the occupations of females, but in 1860 they were classified as domestic workers. Nine were listed as washer/ironess and three as servants. A striking contrast between occupations listed for males in 1850 and 1860. The male occupations of the 1860 Census were not as diverse as those for the 1850 Census. Seven different male occupations were listed in 1850, but only four appeared in 1860. No Black male was listed as a servant in 1850, but five males were classified as servants in 1860. The disappearance of the skilled occupations of 1850 (farmer, mattress maker, boot maker and cotton buyer) from the 1860 Census could have been due to mobility and the possible death of these craftsmen in Bibb County. Berlin suggests that discrimination was the answer. The general prosperity of the 1850's intensified hostility between white and free Negro workers. White laborers fumed at having to compete and work alongside Blacks when upper-class whites isolated themselves from Negro competition.[73]

An explanation for one of the missing skilled workers from the 1860 Census is provided in several local histories of Macon. Solomon Humphries, the cotton buyer, died in Macon on August 8, 1855, at the age of about 54. As one of the oldest merchants in the city, "he was respected for his uprightness and strict integrity in business by all of the Macon merchants."[74]

The property value of free Blacks shows an increase from $2,880.00 to $5,825.00 in 1860, although there were half as many adults in 1860 as in 1850. According to Berlin, free Negroes prospered during the 1850's as never before. A study by Edward Sweat, in the *"Free Negro in Antebellum Georgia"*, points out that Georgia Census records show a growth of free Negro property holdings similar to other states. "The value of Black ownership in fifteen selected counties from various parts of the state containing almost half of the free Negroes in Georgia increased from $55,000.00 in 1850 to $90,000.00 in 1860, while the free Negro population grew by less than a fifth.[75] Kenneth Coleman's list of prosperous free Blacks in Georgia includes Atlanta dentist, Roderick Badger, Dahlonega miner-merchant, James Boisclair, and Macon merchant, Solomon Humphries.[76] Merton Coulter adds to this list Anthony Oddingsells, of Chatham County, owner of

200 acres of land and fifteen slaves; Gower, of Lexington, a skillful and respected physician who entered into a partnership with a white physician, and Wilkes Flagg, of Milledgeville, who acquired property worth $25,000.00 at the outbreak of the Civil War.[77]

The average age for the 1850 population was 30 years. whereas it was 24 years for 1860. The decrease in the average age for 1860 could have been due first to the fact that children (16 and under) created half of the 1860 population (20 to 41). Another contributing factor to this decrease could be the absence of Patience Cogens in 1860. Her age was listed as 102 in the 1850 census, therefore raising the average age for 1850. Also, nine persons over the age of 50 were listed in 1850 and only four for 1860. For both decades single adults living alone were younger on the average than adults living with families. More female adults lived with families than male adults. The fact that the population decreased from 53 in 1850 to 41 in 1860 is even more startling by the fact that this change included a decrease from 40 adults to only 21 adults in 1860.[78] (See list of free Blacks in 1850 - 1860 Census.)

Table 8 list the number of free Blacks in the Middle Georgia area from 1830 through 1860.

### *TABLE 8*

### *FREE BLACKS IN SELECTED MIDDLE GEORGIA COUNTIES FROM 1830 TO 1860*

| | Census Years | | | |
|---|---|---|---|---|
| Counties | 1830 | 1840 | 1850 | 1860 |
| Bibb | 27 | 27 | 53 | 41 |
| Crawford | 4 | 1 | 13 | 16 |
| Houston | 14 | 5 | 16 | 28 |
| Jones | 45 | 29 | 46 | 34 |
| Monroe | 11 | 24 | 5 | 23 |
| Peach* | — | — | — | — |
| Twiggs | 29 | 43 | 42 | 72 |
| *Totals* | *130* | *129* | *175* | *214* |

*SOURCES:* *Ninth Census of the United States: Statistics of Population, 1870* (Washington: Government Printing Office, 1872), 21. *Peach County was created in 1924. After the Civil War, blacks came together to form the nuclear and extended family communities. (See the Hart family and African life in Jones County.)

## *THE JEWISH COMMUNITY OF MACON IN 1860*

Bibb County had a population of approximately 15,500 in 1860, with 9,000 whites and 6,500 blacks. This population also consisted of 97 Jews according to the U. S. Census of 1860. Jews had been in the United States since 1654; by 1790 there were 1,200; by 1860 more than 15,000. The immigrants during colonial times had been Sephardic Jews, coming from Spain and Portugal. By the nineteenth century most were Ashkenazic, immigrating from the German states of Europe. The second ship to land at Savannah in 1793 carried twenty families of Sephardic Jews.[79]

Evidence of Macon's earlist Jewish community is located in the old Hebrew cemetery on Rose Hill. Based on dates from the tombstones, this first piece of communal property owned by the Jewish community was probably established by 1844. Jews from a hundred mile radius of Macon – from Eastman, Griffin, Perry, Hawkinsville, and Americus – were buried here.[80]

Although there is no documented evidence of the arrival of Macon's earliest Jewish families, Rabbi Newton Friedman, in his history of Temple Beth Israel, provides the story of Nathan Grossmayer, an Austrian and one of Macon's earliest Jewish residents.[81]

> ...he peddled his way through the south, until he had enough money to open a store in Macon in the 1840's.....After leaving Macon, Nathan Grossmayer was a passionate devotee of Lincoln during the Civil War years, beliveing in him so deeply, that according to an early will, he bequeathed his all to the President for charitable purposes in the event that the war should be ranging when Grossmayer died.

The following is a summary of the Jewish community living in Macon, Georgia in 1860. Of the 68 names found in the minutes of Temple Beth Israel between 1859 and 1863 Mary Anne Richardson was able to locate 26 households in the manuscript census of Bibb County, 1860. The businesses and addresses taken from the 1860 City Directory are included with the census information in order to provide a picture of Macon's ante-bellum Jewry.

Of the 26 Jewish households located in Macon in 1860, there was a total of 97 Jewish family members along with 38 non-Jewish boarders. *(Since the names of these boarders were not listed in the minutes, it will be assumed for the purpose of this study that they were not Jewish.)* A majority of these 97 Jews included males and adults; with 52 males compared to 45 females and 60 adults compared to 37 children. (See Table 9) The average age of a child was 6.4 years and 29 years for an adult. (See Table 10.)

The birthplaces of the children differed greatly from those of the adults. All but two of the children were born within the U. S., and a majority of those were born in Georgia. In comparison, most of the adults were born in Europe, with various cities of Germany being the dominant locations. Two of the adult females were born in Georgia, one in 1821 and the other in 1842. (See Table 11.)

### *TABLE 9*

### *SEX OF JEWS IN MACON IN 1860*

| Classifications | Males | Females | Totals |
|---|---|---|---|
| Children (Under 16) | 16 | 21 | 37 |
| Adults | 36 | 24 | 60 |
| *Totals* | 52 | 45 | 97 |

*SOURCE:* Minutes of Temple Beth Israel, Volume 1.

Evidence of families migrating down the eastern seaboard can be concluded from the information of the children's location of birth found in the census. At least six of the twenty-six families migrated within the U. S. before settling in Georgia. Abraham Dessau was born in Hamburg, Germany and his wife in England, but his seven children were born in three different states: his oldest two in Pennsylvania, his third in South Carolina and his last four in Georgia. Although most of those migrant children were born in eastern coastal states, the three Monheimer children were born in Tennessee, and Mark and Rachel Isaac's only child was born in California.

## TABLE 10

## AVERAGE AGE OF JEWS IN MACON IN 1860

| Classifications | Males | Females | Average |
|---|---|---|---|
| Children | 5 - 6 years | 4.8 years | 5.4 years |
| Ranges | 1 - 14 years | 7 mos. - 11 yrs. | 7 mos. - 14 yrs. |
| Adults | 31 years | 26.4 years | 29 years |
| Ranges | 18 - 56 years | 16 - 50 years | 16 - 56 years |

***SOURCE:*** Minutes of Temple Beth Israel, Volume 1.

## TABLE 11

| Birthplaces | Children | Adults | Totals |
|---|---|---|---|
| Georgia | 25 | 2 | 27 |
| New York | 5 | 4 | 9 |
| Pennsylvania | 1 | 2 | 3 |
| Tennessee | 3 | 0 | 3 |
| South Carolina | 0 | 1 | 1 |
| California | 1 | 0 | 1 |
| ***Within United States*** | ***35*** | ***9*** | ***44*** |
| Bavaria, Germany | 0 | 14 | 14 |
| Wurtemberg, Germany | 2 | 7 | 9 |
| Germany | 0 | 9 | 9 |
| England | 0 | 5 | 5 |
| France | 0 | 5 | 5 |
| Prussia | 0 | 3 | 3 |
| Hessen, Germany | 0 | 2 | 2 |
| Poland | 0 | 2 | 2 |
| Hamburg, Germany | 0 | 1 | 1 |
| Hanover, Germany | 0 | 1 | 1 |
| Amsterdam, Holland | 0 | 1 | 1 |
| ***Outside United States*** | ***2*** | ***50*** | ***52*** |
| Not listed | 0 | 1 | 1 |
| Aggregate | 37 | 60 | 97 |

Although they could have migrated before becoming parents, five of the married couples gave birth to all their children in Georgia. The three Abraham children were born in Georgia from 1852-1859 and Elias and Lena Einstein's four children between 1853 and 1858. Special mention should be made of Emanuel and Helen Isaac's family. Although he was born in England, his wife was born in Georgia in 1821 and his six children were born in Georgia between 1846 and 1860.

Table 11: Birthplace. A majority of the Jewish immigrants came from southern Germany. They may have chosen Georgia since it was so similar to their homeland, agricultural and provincial, and since it provided opportunities for entering into business and trade. These German Jews did not have agricultural backgrounds since they were not given the benefit of owning land in Germany. If they were religiously inclined they preferred living in towns where they could participate in communal worship.

Table 12 further summarizes the census information. Twenty-two different family names were located, and twenty-six different families. A majority of these households consisted of two parents with children. There were seven married couples with no children, three fathers living with children but with no spouse, and five single men living alone.

There were opportunities for future marriage among the Jewish residents in Macon. Future brides could be found among the six single females, ranging in age from 16 to 25, for the twelve available bachelors, ranging in age from 16 to 42 (not including the three widowed men with children). According to the census, four couples were married in 1860, all of the females were age nineteen.

Most of the twenty-six households maintained the nuclear family, but there were six extended families. All the families were headed by males. The average number of occupants per household was 5.19 persons, including family members and boarders.

Non-Jewish boarders lived in half of the households. The typical boarder was a male, in his early twenties, and a native of Germany. Nathan Binswanger's boarding house consisted of thirteen boarders, but the average per household was 1.46 persons.

Emanuel Isaac, a partner with his two brothers in ownership of a restaurant, was the only Macon Jew who owned slaves in 1860. The 1860 slave schedule of Bibb County listed him as the owner of four slaves: two black women, ages 40 and 37; one 21 year old mulatto man; and one 11 year old black girl. These slaves were probably employed in the family restaurant business.[82]

Little real estate was owned by Macon's Jewry. A total value of $6,500.00 was shared by three men, creating an average of $2,166.00 per man. These three males were listed as merchants. Abraham Dessau, $1,000.00 in real estate and $10,000.00 in personal estate; Emanuel Isaacs, $5,000.00 in real estate and $10,000.00 in personal estate; and Kahn Valentine with $500.00 in real estate and $700.00 in personal estate.

In contrast, a greater value of personal estate was owned by the Jewish families; a total of $125,150.00, creating an average of $4,813.00 per household. Elias Einstein maintained the highest personal value with $28,400.00, as a merchant of dry goods. Others in the dry goods business listed earnings between $1,000.00 and $12,000.00. Isaac Weil and Henry Monheimer were in dry goods business together on Cherry Street near Second and seem to have lived together with their two families and boarders at the same address as the business.

Table 12: Summary of the Census. The Jews of Macon in 1860 were to become a stable part of the community. They established a congregation by 1859, maintained businesses, acquired personal property, and were signing marriage and birth certificates. Although only a few owned real estate in 1860, many of these families would remain in Macon and eventually acquire property. Two of the families listed in the 1860 census, the Binswangers and the Dessaus, are still residents and property holders of Macon.[83]

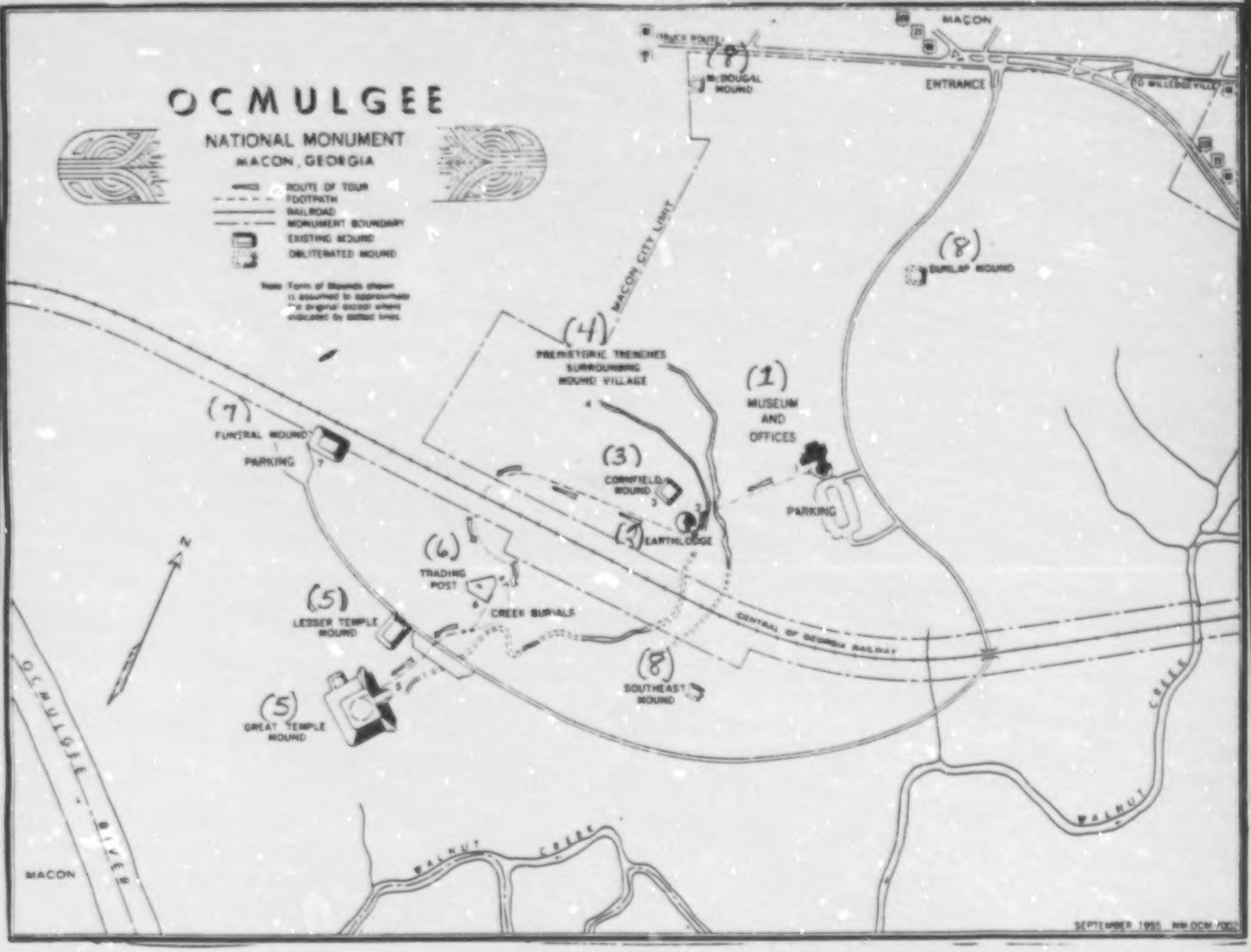
## TABLE 12

## SUMMARY OF THE CENSL'S

| Family Name | Household Head | Number in Home<br>Children* | Adults | Total | Boarders<br>Jews | Non-Jews | Aggregate | Real Estate | Personal Estate | Marital Status | Necular Extended |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Abraham | David | 3 | 2 | 5 | 0 | 1 | 6 | T | $ 2,300 | M/C | N |
| Binswanger | Nathan | - | 3 | 3 | 0 | 13 | 16 | | $ 2,400 | M/ | Ext. |
| Binswanger | Gabriel | - | 1 | 1 | | | 1 | | | S | N |
| Chown | Emanuel | 1 | 2 | 3 | 1 | 1 | 5 | | $ 1,000 | M/C | Ext. |
| Cohen | Lewis | 1 | 4 | 5 | 0 | 1 | 6 | | $ 9,000 | M/C | Ext. |
| Dessau | Abraham | 7 | 2 | 9 | 0 | 4 | 13 | $1,000 | $10,000 | M/C | N |
| Einstein | Elias | 4 | 2 | 6 | | | 6 | | $28,000 | M/C | N |
| Einstein | Rudolph | 5 | 1 | 6 | 1 | 0 | 7 | | $ 200 | W/C | N |
| Feliman | Moses | 6 | 1 | 7 | | | 7 | | | W/C | N |
| Geutchwanger | Ernst | 1 | 2 | 3 | 0 | 4 | 7 | | $12,000 | M/C | N |
| Goodman | Henry | 3 | 3 | 6 | 0 | 2 | 8 | | $ 8,000 | M/C | Ext. |
| Hartsfield | Joseph | 0 | 1 | 1 | | | 1 | | $ 7,000 | S | N |
| Isaacs | Emanuel | 6 | 2 | 8 | | | 8 | $5,000 | $15,000 | M/C | N |
| Isaacs | Mark | 1 | 2 | 3 | | | 3 | | $ 100 | M/C | N |
| Isaacs | Solomon | 0 | 1 | 0 | | | 1 | | | S | N |
| Joseph | Myer | 0 | 1 | 1 | | | 1 | | $5,000 | S | N |
| Kann | Valentine | 0 | 2 | 2 | | | 2 | $ 500 | $ 700 | M | N |
| Landauer | Moses | 1 | 3 | 4 | 0 | 3 | 7 | | $10,000 | M/C | Ext. |
| Lowenthal | Bernhart | 3 | 1 | 4 | | | 4 | | | W/C | N |
| Monheimer | Henry | 3 | 2 | 5 | 0 | 2 | 7 | | $ 3,000 | M/C | N |
| Nordlinger | Wolf | 0 | 3 | 3 | 0 | [illegible] | 4 | | $ 3,000 | M | Ext. |
| Pfaumlocker | Jacob | 0 | 2 | 2 | 0 | 2 | 4 | | $ 50 | M | N |
| Sampson | A. | 0 | 2 | 2 | | | 1 | | | | |
| Walterman | Henry | 0 | 2 | 2 | 0 | 3 | 5 | | $ 1,000 | M | N |
| Woll | Isaac | 0 | 2 | 2 | | | 2 | | $ 5,000 | M | N |
| Young | Lewis | 0 | 2 | 2 | 0 | 1 | 3 | | $ 2,000 | M | N |
| ***Total*** ***22 —*** | ***26*** | ***45*** | ***50*** | ***95*** | ***2*** | ***38*** | ***135*** | ***$6,500*** | ***$125,150*** | — | — |
| ***Average—*** | | ***1.7*** | ***1.9*** | ***3.65*** | ***.07*** | ***1.46*** | ***5.19*** | ***$2,166 per 3*** | ***$ 4,813*** | — | — |

**Children are not those below 16, but the natural children.*

ACTIVITY I: THE STUDENT FOLLOWS DIRECTIONS


OCMULGEE
NATIONAL MONUMENT
MACON, GEORGIA
ROUTE OF TOUR
FOOTPATH
RAILROAD
MONUMENT BOUNDARY
EXISTING MOUND
OBLITERATED MOUND
Note: Form of Mounds shown is assumed to approximate the original except where indicated by dotted lines.
(TRUCK ROUTE)
(9)
McDOUGAL MOUND
MACON
ENTRANCE
TO MILLEDGEVILLE
MACON CITY LIMIT
(8)
DUNLAP MOUND
(4)
PREHISTORIC TRENCHES SURROUNDING MOUND VILLAGE
(1)
MUSEUM AND OFFICES
PARKING
(7)
FUNERAL MOUND
PARKING
(3)
CORNFIELD MOUND
(2)
EARTHLODGE
(6)
TRADING POST
CREEK BURIALS
(5)
LESSER TEMPLE MOUND
(5)
GREAT TEMPLE MOUND
(8)
SOUTHEAST MOUND
CENTRAL OF GEORGIA RAILWAY
N
OCMULGEE RIVER
MACON
WALNUT CREEK
WALNUT CREEK
SEPTEMBER 1955 NM-OCM-7002

***ACTIVITY***

Study the map carefully, then read the important facts about the guide to the areas then follow the directions after the facts.

1. ***Museum and Administration Buildings***

The museum exhibits tell the story of Ocmulgee Old Fields by the use of pictures and models, with a minimum of explanatory text, to supplement the archeological materials themselves. In addition to the administrative offices of the monument, it also houses the enormous collection obtained during the excavations, and a small archeological library. The design for the colored frieze around the outer wall of the building's rotunda is copied from the incised decoration on a Lamar Bold Incised pottery vessel.

2. ***Ceremonial Earthlodge***

Situated some 200 yards southwest of the museum building is a reconstruction of the winter temple which lay at the northeast edge of the Master Farmer Village. It shows the orginal clay floor and lower parts of the building as they appeared in use about A.D. (1000). Because the building was buired, pieces of the original timbers were preserved on the old floor just as they had fallen from the roof; and for this reason the reconstruction is thought to present a very accurate picture of the original building. Because of the need to protect these irreplaceable remains the earthlodge is kept locked at all times, and is opened only to visitors accompanied by a guide.

3. ***Cornfield Mound***

A short distance northwest of the earthlodge, this mound was probably a center for religious festivals during the summer. It was built in successive stages over the rows of a cultivated field and thereby served to protect this evidence of early agriculture well into modern times. In use the mound served as a base or platform for one or more religious buildings which we could well call summer temples of the Master Farmers.

4. ***Prehistoric Trenches***

At the north edge of the Cornfield Mound lies a portion of one of the two ditches or concentric series of linked pits which seem to have surrounded the Master Farmer village. Their principal use appears to have been defensive; but they may well have served as borrow pits connected with mound construction.

5. ***Great and Lesser Temple Mounds***

The Great Temple Mound was the principal religious structure of the Master Farmers at Ocmulgee. As in the case of the Cornfield Mound, the buildings for which it served as a platform were doubtless used in connection with the major religious festivals of the year, those leading up to and including the great summer harvest ceremony. No clear indication of the appearance of these buildings was preserved here, but we find some evidence of a rectangular framework of small posts set at intervals. These were very likely intertwined with cane, and the whole building plastered with clay and roofed with sod or thatch. Like almost all temple mounds, this one achieved its great size through successive additions to an original structure of rather modest size.

6. ***Trading Post***

The area around the Trading Post stockade and generally west of it was the site of a Creek village situated here from about 1690 to 1717. The burials are those of Creek Indians interred in the village area; and the ornaments and other articles placed with the body indicate that they had been obtained by trade with the English.

The Trading Post itself was probably an active center of Carolina's trade with the Indians from shortly after 1690 to its destruction incident to the Yamassee War around 1715. The five-sided enclosure with two gates in its broad base side was fenced with a wall of posts possibly 12 to 20 feet in height. The ditch around four of the sides may have been to improve drainage within the compound or to provide additional protection as a sort of moat.

The Trading Path, marked at the north corner of the stockade, ran from Augusta to the Lower Creek towns along the Ocmulgee. English traders from Charleston used this old Indian trail as a highway to the Indian country. Traces of the path were found at intevals during the excavation, leading from the northeast toward the palisaded enclosure and thence toward the river.

7. ***Funeral Mound***

Important civil or religious leaders of the Master Farmer village were buried here. At the base of the mound, log tombs contained the bodies of several persons, possibly wives and retainers of the leader. Like the temple mounds, the original mound covering these graves was built over and enlarged six successive times. More burials were made in each now stage, and the flat top of each supported a building which may have been used in preparing the dead for burial. The present height of the mound approximated that of the third building stage.

8. *Other Mounds*

The Southeast, Dunlap, and McDougal Mounds, like others which are known to have been destroyed in the building of East Macon, lay outside the enclosed area of the Master Farmer village. They were doubtless the platforms for relatively minor religious structures and are not included in the interpretative scheme of the monument.

9. *How to Reach the Monument*

Ocmulgee National Monument lies east of the city of Macon, Georgia, and adjacent to the city limits on that side. It may be reached from the downtown area by crossing the Ocmulgee River to its east bank and driving east either along Main Street or the Emery Highway to the entrance. By the first route the distance from the Fifth Street bridge is 1.2 miles; while it is 1.3 miles from the intersection where the highway begins just a short distance beyond the Spring Street bridge.

***FOLLOW THE DIRECTIONS:***

Write *True* or *False* or *?* if the information is not given in the article.

1. ___ Ocmulgee National Monument lies east of the city of Macon, Georgia.
2. ___ The other mounds except the Funeral Mound have been destroyed in the building east of Macon outside the enclosed area of Master Farmer Village.
3. ___ The relation of Lesser Temple Mound to the Greater Temple is known.
4. ___ The Ocmulgee National Monument area is visited daily by tourist.
5. ___ The burials of those of the Creek Indians are interred in the village area; and the ornaments and other articles placed with the bodies indicate that they had been obtained by trade with the English.
6. ___ The Ceremonial Earthlodge is situated some 500 yards southwest of the museum.

## *ACTIVITY*

Read the following paragraphs and complete the exercises which follow.

### *Courtship and Marriage Customs of the Creek Indians.*

The Creek male made no direct approach to his perspective bride. Instead, he secured the aid of his sister, mother, or another female relative of the woman he desired to marry. Sometimes the intended bride's brothers, uncles, and father were consulted as a matter of courtesy as the approval of the men from the female's family was not necessary to complete a marriage arrangement. If the female relations on both sides agreed that the marriage was favorable, the contract was concluded. As a result, the bridegroom sent presents, usually a blanket or clothing, to the bride's female relatives.

The Creek husband moved into his wife's home as soon as he choose once the marriage contract had been finalized. The wife was not bound to her husband until he built his own house, hunted and brought in food, plants, and harvested a crop. These actions finalized the marriage ceremony. The wife, nevertheless, was subject to the will of her husband from the time he entered her home until the ceremony had been completed. The completion of the marriage ceremony, however, brought the Creek male little power in his own home. His wife had the right to all property and should a separation occur she retained the children and all property belonging to them.

Polygamy among the Creeks was sometimes permitted with the consent of the first wife. The first wife would be superior over the subordinates who were usually her sisters. The Creek wife, however, did not enjoy this privilege. In fact, if the husband died, his wife had to remain a widow for at least four years. After this period her new husband was chosed by the family of the deceased husband.

### *Divorce and Infidelity Customs*

A Creek divorce usually came as a result of mutual consent or as a desire from one of the parties. After a divorce, the woman was not allowed to marry again, "except during continuation of the marriage ceremony, being bound until the feast of the Booskotua of that is over." The husband, however, is free to remarry at any time.

### *Scalping Customs*

When an enemy was killed by a Creek Indian, his entire scalp was cut away. This custom brought the warrior "a very honorable distinction" upon his return from battle. All scalp, however, did not have the same worth. The chief would classify the worth of the scalp according to the danger involved in the acquisition. The number and classification of scalps was a determining factor in the warrior's position in the tribe. That is, if a Creek warrior returned from war without at least one scalp, he had to retain his mother's name and was not yet allowed to take a wife. If the warrior, however, brings back a scalp, the chief from his area will assign him another name.

### *FOLLOW THE DIRECTIONS:*

Compare the old rituals and customs of the Creek Indians with the modern marriage and divorce customs of today. Beside the following statements write: ***NOW*** for those statements that refer to today's modern customs of America; OR ***THEN*** for those statements that refer to the old customs of the Indians.

1. ____ Dating before marriage.
2. ____ Presenting presents to the future bride's family.
3. ____ Husband must build his own home before the marriage is finalized.
4. ____ Both must apply for a marriage license.
5. ____ Polygamy permitted.
6. ____ A woman may not marry after a divorce.
7. ____ The couple must be granted a divorce by the court.
8. ____ If the man returned from war without at least one scalp, he would not be allowed to marry.

***ACTIVITY***

Circle the number by each of these facts which ***were relevant*** to an understanding of the courtship and marriage customs of the Creek Indians of long ago.

1. The Creek male secured the aid of his relatives to approve his perspective bride or the help of her relatives.
2. Both male and female went without shoes in mild weather.
3. The female relations on both sides had to give consent to a marriage.
4. The Creek men were tall, robust, and stood erect.
5. Polygamy was sometimes permitted with the consent of the first wife.
6. Skin capes were worn during the winter.
7. Creek men were not allowed to marry members of their own tribe.

***ACTIVITY***

Read the following paragraph and then answer the following questions.

"The best known (to the settlers) Creek Indian was Alexander McGillivary, the son of a well-to-do Scotch Indian trader and a half-breed Creek woman whose father was a Frenchman. He was educated in Charleston by his uncle, a Presbyterian Minister. By the time of the Revolution he had returned to the Upper Creeks and led the fight against Indian land acquisitions. When he died in 1793 the Creek opposition was weakened."

1. Why do you suppose Alexander McGillivary returned to the Upper Creeks instead of living with the whites in Charleston?
2. Which side would you think McGillivary would have taken in 1813 when a few Upper Creeks descended on Fort Mims and killed the entire population? Why?
3. Would McGillivary have tried so hard to preserve Indian lands if he had not had a "white man's" education?

***ACTIVITY***

**Read the information given below. Study the table carefully, then answer the questions by filling in the blanks with the correct answer.**

***Growth of the Slave Population in selected Middle Georgia Counties**

**1830 - 1860**

| Counties | 1830 | % Slaves | 1840 | % Slaves | 1850 | % Slaves | 1860 | % Slaves |
|---|---|---|---|---|---|---|---|---|
| Bibb | 2,988 | 42 | 4,420 | 45 | 5,637 | 44 | 6,790 | 42 |
| Crawford | 1,718 | 32 | 3,568 | 45 | 4,629 | 52 | 4,270 | 56 |
| Houston | 2,194 | 30 | 4,845 | 50 | 9,924 | 60 | 10,755 | 69 |
| Jones | 6,829 | 51 | 6,829 | 68 | 6,279 | 61 | 5,989 | 66 |
| Monroe | 7,353 | 45 | 8,447 | 52 | 10,170 | 63 | 10,177 | 64 |
| Peach* | | | | | | | | |
| Twiggs | 7,507 | 44 | 4,165 | 49 | 4,620 | 56 | 5,318 | 64 |
| TOTALS | 24,589 | 43 | 32,274 | 52 | 41,259 | 56 | 43,299 | 59 |

1. The data in this table shows the growth of the slave population in selected Middle counties between the years of ______ to ______ .
2. The total slave population in Bibb, Crawford, Houston, Jones, Monroe and Twiggs counties in 1830 was ______ or ______ per cent.
3. In 1850 ______ had the highest number of slaves.
4. In 1830 ______ had the smallest number of slaves.
5. The total slave population of all the counties in 1860 was ______ .

## *ACTIVITY*

Read the paragraph below. Then write *"F"* beside the sentences below that state a fact or *"O"* beside the sentences that state an opinion.

During the period of Reconstruction, blacks had a certain degree of political and economic opportunity. This was made possible by those who were sensitive to their needs and the guidance and protection of federal troops. Blacks had a definite role in the life of the community, although segregation barred them from developing their potential. Because of the dual system, the social life, business, employment, and social attitudes toward blacks were greatly influenced by segregation.

___ 1. The federal troops gave protection to the blacks during the Reconstruction period.

___ 2. There were probably no whites who ever helped the blacks during this time.

___ 3. Segregation may have influenced the religious life of blacks.

___ 4. There were two reasons why blacks had political and economic opportunity during the period of Reconstruction.

___ 5. Segregation was detrimental to blacks in business.

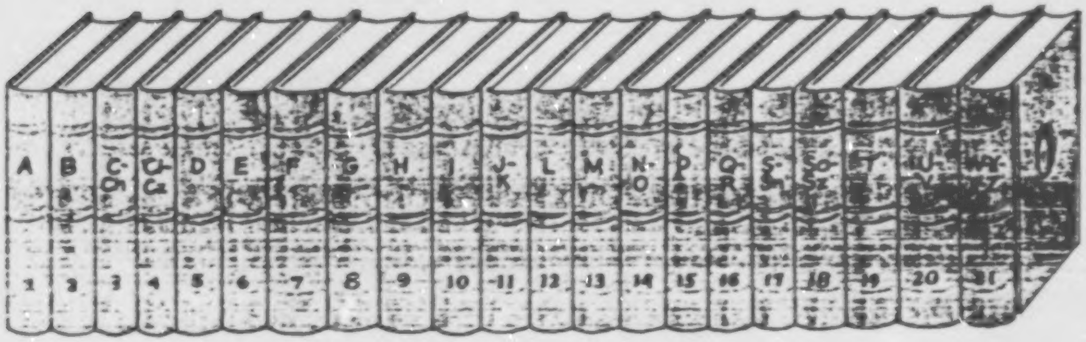
___ 6. Blacks had no happy social life during this time because of the presence of the federal troops.

___ 7. It is thought that the Reconstruction period made blacks sensitive to the needs of others.

___ 8. The law reads that blacks were not allowed in politics.

***ACTIVITY***

**Pictured below is a set of encyclopedia. Imagine that you need to use it to find the answer to each of the questions that follow. Draw a line around the word or words in each question that you would use as key words. Then, in the blank before each question, write the number of the volume or volumes in which you would look to find the answer.**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**___ 1. What is the Emancipation Proclamation?**

**___ 2. When was the Freedmen's Bureau established?**

**___ 3. What is meant by philanthropists?**

**___ 4. What was the 14th Amendment of the Constitution?**

**___ 5. In the category of education what is meant by integration?**

**___ 6. Why was the 15th Amendment to the Constitution important to the field of education?**

***ACTIVITY***

In the following paragraph, there are ten ***bold typed*** words that may be new to you. As you read this paragraph use the context to help you decide what the meaning of each of these words is. The words are listed at the bottom of the page with three possible meanings after each one. Choose the correct meaning of each word as it is used in the paragraph. Then put the letter of that meaning in the blanks before the number of the word.

During the reconstruction period, blacks made some gains, but at the end of this period political and ***economic*** participation ***declined***, and ***ultimately*** blacks were ***disfanchised*** in Georgia in 1908. Because of the ***dual*** system, blacks were not allowed to enter most white business establishments, and turned to ***mercantile*** business. At first only a few succeeded, but gradually, by ***concentrating*** on sales and service ***primarily*** to blacks, their business began to ***prosper***. Some examples are the Braswell family, James and Willis, who operated a barber shop on Cherry Street and a blacksmith shop on Cotton Avenue, the Burdell and Logan Groceries on Cotton Avenue, and Lamar Clays' undertaker business.

____ 1. ***economics*** — (a) having to do with producing and wealth (b) health (c) inexpensive
____ 2. ***declined*** — (a) became greater (b) grew worse (c) grew fat
____ 3. ***ultimately*** — (a) finally (b) in the beginning (c) almost
____ 4. ***disfranchised*** — (a) take away right to vote (b) take away power (c) give aid
____ 5. ***dual*** — (a) many (b) one (c) two
____ 6. ***mercantile*** — (a) undertaker (b) trading store (c) barber
____ 7. ***succeeded*** — (a) did well (b) came next (c) forgot
____ 8. ***primarily*** — (a) at first (b) angrily (c) chiefly
____ 9. ***concentrating*** — (a) selling (b) paying close attention (c) bringing toghether
____ 10. ***prosper*** — (a) do poorly (b) be successful (c) insult

***ACTIVITY***

From the information in Table III on birthplaces of Jews of Bibb County, Georgia in 1860, write in the appropriate state or country the number of children and the number of adults born in each geographic location (Example: 8 C, 2 A)

Complete the following sentences:

1. Most of the children were born in:
   1. the state of ____________ .
   2. the U.S or outside the U.S. ____________ .
2. Most of the adults were born in:
   1. The European city of ____________ .
   2. The country of ____________ .

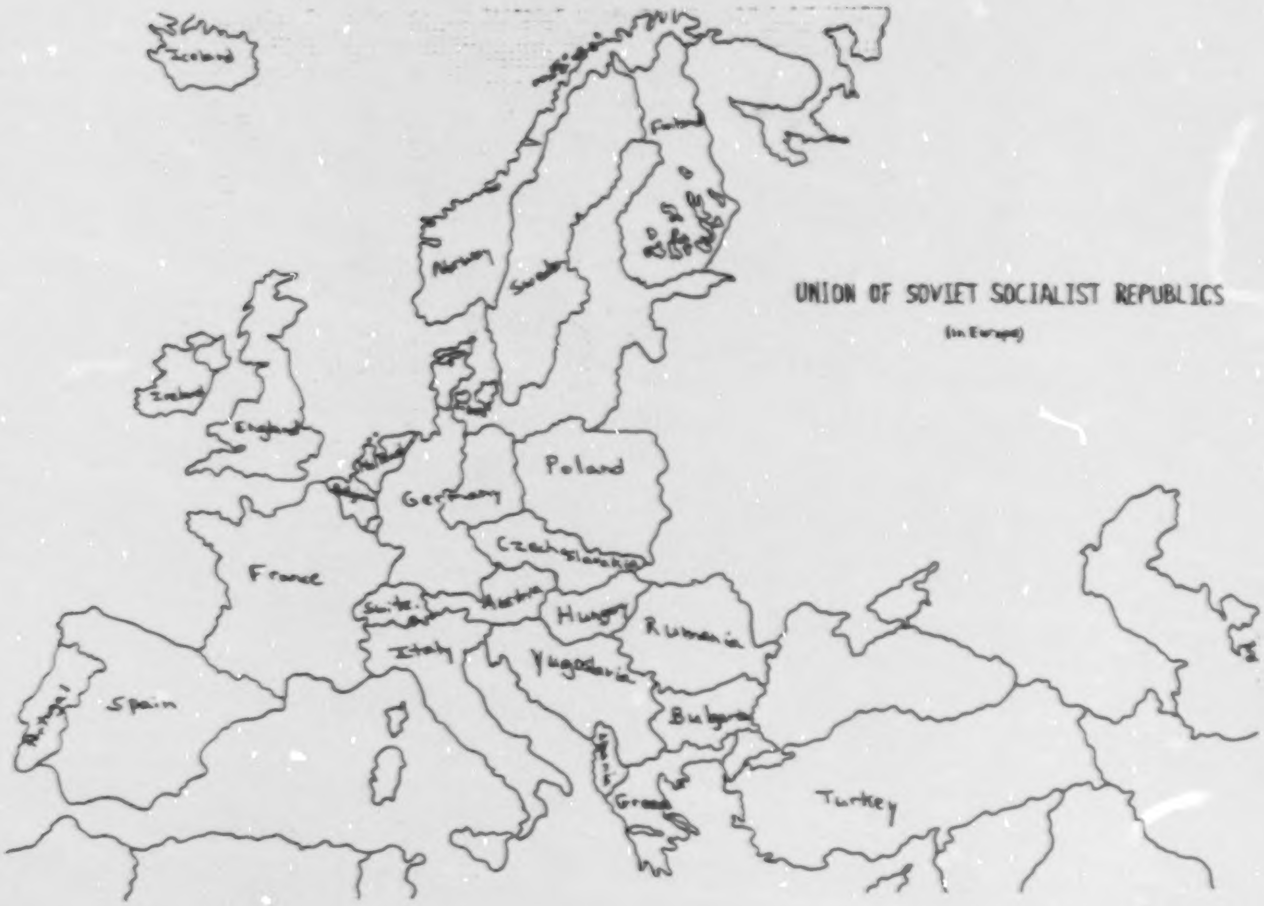

Iceland
Finland
Norway
Sweden
UNION OF SOVIET SOCIALIST REPUBLICS
(in Europe)
Ireland
England
Poland
Germany
Czechoslovakia
France
Switz.
Austria
Hungary
Rumania
Italy
Yugoslavia
Spain
Portugal
Bulgaria
Greece
Turkey

***TABLE III: Birthplace***

| ***Location*** | ***Children*** | ***Adults*** | ***Total*** |
|---|---|---|---|
| Georgia | 25 | 2 | 27 |
| New York | 5 | 4 | 9 |
| Pennsylvania | 1 | 2 | 3 |
| Tennessee | 3 | 0 | 3 |
| South Carolina | 0 | 1 | 1 |
| California | 1 | 0 | 1 |
| ***Within United States*** | ***35*** | ***9*** | ***44*** |
| Bavaria, Germany | 0 | 14 | 14 |
| Wutemburg, Germany | 2 | 7 | 9 |
| Germany | 0 | 9 | 9 |
| England | 0 | 5 | 5 |
| France | 0 | 5 | 5 |
| Prussia | 0 | 3 | 3 |
| Hessen, Germany | 0 | 2 | 2 |
| Poland | 0 | 2 | 2 |
| Hamburg, Germany | 0 | 1 | 1 |
| Hanover, Germany | 0 | 1 | 1 |
| Amsterdam, Holland | 0 | 1 | 1 |
| ***Outside United States*** | ***2*** | ***50*** | ***52*** |
| Not Listed | 0 | 1 | 1 |
| Aggregate | 37 | 60 | 97 |

## RELIGION — INDIANS

The first Americans brought their religious practices with them some 15,000 to 20,000 years ago when they crossed the bridge which linked Asia and the Western Hemisphere. These people worshipped forms of nature, as did most early people.

These ancient people, over thousands of years, spread and developed hundreds of societies. The "Mound Builders" as they were called in the Middle Georgia area, were gone when Europeans discovered this hemisphere; but their descendants, Cherokees and Creeks, retained their ancient love of and "oneness" with nature when colonization began.[84]

James C. Bonner, *The Georgia Story*, contended that Southern Indians believed in immortality and had a vague idea of life after death. They buried their dead with food, tools and weapons to use in the next life. However, some tribes believed the body was a separate form for which the spirit would have no need, and burned the corpse. Georgia Indians were not idol worshippers, but believed in evil spirits which had to be appeased by a witch doctor or priest using chants or charm songs to influence invisible spirits. Southern Indians were in the sun-worship category. They did not take easily to the white man's religion.[85]

Oglethorpe purchased land from Chief Tomochichi, who was a Yamacraw. The Yamacraws were a tribe of the Creek Nation. In the beginning, as told by Coulter in *Georgia History*, the colonists tried to convert Indians to the Christian beliefs and to gain territory by peaceful treaties. The Indians were not receptive to Christianity and John Wesley began preaching to the settlers instead. However, this was not the end of missionary work among the Indians. In other places, and at different times some Indian leaders became Christians.[86]

Spanish missions grew up on the coast of Georgia, and from 1565 to the first quarter of the 19th Century, English (Scotch) traders and these Catholic Missionaries lived in close contact with the Creek Indians.

The way in which Creeks and Cherokees considered nature and their part in it contributed to their displeasure when the colonists began to use up natural resources and covet land for their own. The Indians felt a spiritual responsibility toward nature's bounty. They believed they could use, but did not own, nature.

John W. Blassingame, in *The Slave Community*, wrote that the religion of the Ibos was a mixture of a belief in magic, nature worship and belief in a Supreme Being, or Creator, who lived in the sun and governed all events, especially death and captivity.[87] Ancestors, who guarded one against evil spirits, were revered. There were frequent nightly prayers and oblations of the blood of freshly sacrificed animals at their graves.

Some believed in transmigration of souls, and all honored the priest. Priest, who were succeeded by a son, foretold events and discovered jealousy, theft, and poisonings. The priests were also the physicians. At the death of a priest, his body and earthly possessions were buried after the sacrifice of animals, at the end of a day. The Ibos celebrated every great event by public dancing which was accompanied by songs and music.[88]

During the organizational time for churches in Macon, there was still a movement to get rid of Creeks in Georgia. In 1825, Chief McIntosh (who was the half-brother of Georgia's Governor Troup) met with a group of whites at Indian Springs, Georgia and signed a treaty that removed all Creek land claims in Georgia. He was executed by other Creeks for signing the treaty.

In 1827, President Adams said the Indian Springs treaty had been obtained by fraud and called the Creek chiefs to Washington for a new treaty that left them a strip of land by the Chattahoochee. This was later rescinded.[89]

On March 24, 1832, the Removal Treaty was signed and those Creeks who had not already gone west were removed by government troops. They were settled in Arkansas and Oklahoma. Some had intermarried and stayed in Georgia.[90] A few more were able to hide and become part of the white or black society. There is no further mention of Indian religious life in Middle Georgia, but the Indian Missions in Oklahoma were recipients of funds from the various churches for many years. A Mercer graduate of 1887, Joseph S. Murrow, was sent to Oklahoma by the Baptist Rehoboth Association that same year. He worked in Indian Service for 72 years until his death. He was the founder of the Murrow Indian Orphans' Home in Muscogee, Oklahoma.[91]

## *RELIGION — AFRICANS*

Africans were first brought to Virginia in 1619. The Trustees of Georgia would not allow slavery until 1750. They then set conditions for permission. One condition was that slaves be given a Christian religious training.

The African slaves were taught by white ministers, and later by Black slave preachers. Some never left the slave owner's property, but attended church with white owners. They were seated in the rear of the church in slave galleries.

Some Africans made the transition by accommodating Christian terms in African beliefs. The small crosses carried by whites were perceived as charms to ward off evil spirits. Jesus was a healer like the priests they had known in Africa. The Bible was a series of stories like their folktales, and many Biblical characters talked to God, saw visions and prophesized the future much like their priests in a trance.[92]

In 1828, the Methodists in Macon built the first house of worship. 1827 had been a year of revivals and during one in October, an effort was made to erect a house of worship to replace the small wooden courthouse. The completed building had a gallery on three sides for Blacks.

In 1829, the Presbyterians built a sanctuary on the corner of Fourth and Poplar Streets. It also had a gallery for Blacks.

In all congregations, the slaves were in attendance at services with their masters. It was a slave-holding society that originated and sustained the community and its churches.[93]

The religion of the slaves had been a curious phenomenon. They sat and listened to sermons giving Bible referances as justification for slavery. Blassingame contends that the slave found some hope of escape from the brutality of his daily life in conventional religion, even though the ministers were often limited by their support of slavery. The minister preached too long about obedience to the master and did a great deal of shouting, but many slaves got the rudiments of Christian faith from camp meetings attended with white masters. The Black slave ministers preached under the watchful eye and ear of masters; so they, too, taught obedience. However, they played a special role in that they understood the slaves' feelings and hopes. The slave services were attended by all Blacks in the neighborhood and the slave preachers could sometimes imitate the white preacher's shouting and exhortations perfectly. Black preachers could usually read and they had the kind of personality to unite and to hold the slaves together and console them in illness or fear.[94]

In many areas the master tried to stamp out African cultural forms. The master recognized the potential for revolution. Musical instruments were particularly suspected because the master thought uprisings could be signaled in this way. Too, Blacks were sacredly bound by their religion not to tell on each other for that was considered back-biting. To do so brought dire punishment from the others.

Not all slaves attended religious services in the white churches. Some never left the plantation. They were dependent upon slave preachers or white masters who would see that they had religious instruction.

Slaves were baptized, married and buried with the rites of the white churches. This presented problems when families were separated by selling one member. One of the saddest things about freedom was the necessity for the husband to leave the wife and children to go to find work just as he had been assured that no one could sell him from his family.[95]

By 1835, according to Wagner (*Profiles of Black Georgia Baptists*), there were 283 slaves and free Black members of the First Baptist Church (white) in Macon and 199 white members. The Blacks were privileged to have their own services conducted by Black licensed ministers.[96]

In 1845, the white First Baptist Church bought a lot at New and Plum for the First Baptist Colored Church. The first divided church report was issued in 1846. It listed 146 white members and 200 Black members. The 1854 Baptist statement cites all members of the same church, but with their own house of worship. The Blacks conducted their own services under the direction of licensed ministers and deacons of their own race.

In 1855, Brother Milton was ordained a Baptist Minister for Macon. He was an outstanding clergyman. The first Black ordained minister for Macon was Rev. Milton Tillinghast (1866).[97]

Meantime, the large slave population of the First Presbyterian Church prompted a resolution on October 21, 1838, which designated a slave named Joe to be pastor of the Blacks in the congregation. On May 24, 1839, a building for the Black congregation was completed. It was located on Fourth Street which is now Broadway. In 1869, the present site was purchased and the church moved to Washington Avenue. There was also a Sabbath school for Blacks and a large Black membership resulted.

By July 1, 1876, the Presbyterians had added 822 members exclusive of the 263 colored members.[98]

The First Congregational Church was built in 1868 by the American Missionary Society to provide a church home for the teachers who were teaching at Lewis High School. Lewis High School was established by the American Missionary Society for the purposes of teaching ex-slaves to read and write and for training teachers so that more Blacks could be educated.

The church was built next to the school on a site now occupied by the Medical Center of Middle Georgia. The church was named First Congregational Church.[99]

Other churches grew from those already in Macon and the surrounding areas. Some grew from splits in a church congregation. Tremont Temple Baptist Church was organized by a group of 331 former communicants of First Baptist Church at New and Plum Streets. Tremont Temple was organized in the Odd Fellows Hall and met in an old dwelling until funds were raised to build the present structure.[100]

Bethel Christian Methodist Episcopal Church began to hold services in 1863 in a small two-room house near the present Central City Park. In 1865, the congregation built bush arbors on Pio Nono where Unionville Baptist Church now stands. In 1870, when the Congregation began to have two points of view, it was agreed that the first group to put lumber on the ground would build on the site. The Baptist group won and built Unionville Baptist Church. Those who were inclined toward Methodism withdrew and secured a site on Pio Nono which is now part of the Winship School property. When their second building on that site was destroyed by fire in 1947 the Bibb County Board of Education exchanged the site for one near Unionville Baptist Church were the present building was constructed.

These two churches were among the first churches in this area started by Blacks without aid of slave owners.[101]

Until 1870 there were no churches on the east side of the river. When Lizzieboro Baptist Church was organized it became the first Baptist Church on that side of town. In 1964, the church was rebuilt on its present site on Fort Hill Street.[102]

The first official women's delegation to the General Conference of the C.M.E. Methodist Church in 1930. Mayme L. Wesley, (fourth from left on second row) served as the first president of the Central Georgia conference. (photograph courtesy of Mayme L. Wesley.)

## RELIGION — JEWS

The Jews who came to Georgia brought a religion already four thousand years old. Judaism is based on a belief in a Creator and rules given by the Creator to govern morals, rites, customs and ceremonies. This body of law and other rules for conduct are found in the Torah.[103]

Just as there are special festivals and celebrations in other religions, Judaism has traditional festivals and holy days. There are also Rites to attend birth, sanctify marriage, and hallow death.

Jews have been persecuted and isolated for many generations because of their steadfast belief in the rules of their fathers. Those who refuse to change their worship from the traditional way are referred to as "traditionists". Those who feel there should be some ritualistic changed to attune Judaism to the modern day world are referred to as "modernists". Their two points of view on religious observance are just that, and not two separate religions.[104]

The house of prayer and worship is called a Synagogue or Temple. In it is kept at least one scroll copy of the Torah. Daily worship, Sabbath worship and religious holidays are generally observed in the Synagogue.

There are three major types of Judaism. Orthodox Judaism uses only Hebrew in the worship service, has no instrumental music, and segregates men from women during services.

Reform Judaism uses mainly English. Instrumental music and choirs are used, and men and women worship together. Some rituals are discontinued and others are changed.

Conservative Judaism stands as a compromise between Orthodoxy and Reform Judaism. Conservatives follow tradition, but yield to modern thought. The Hebrew language predominates, but some of the service is recited in English. Instrumental music is used, and men and women sit together.[105]

Judaism's religious leaders are called Rabbis and are trained nowadays in seminaries.

In the 1840's and 50's Macon had no synagogue, so the Jews held services in their homes. On

November 6, 1859, a small group met at the home of Mr. Rudolph Einstein. Those members present agreed to pay dues for three years to become members of a congregation at from $12.00 to $50.00 a year.[106]

The first constitution showed that the congregation adhered to Orthodoxy. Within fifteen years the congregation adopted the Reform Service known as Wise's Minhag America.[107]

At the close of the war in 1865, it was voted that debts due to the congregation, payable in Confederate money, be adjusted at the rate of $20.00 for the $1.00.

In 1879, the Jews of Macon's congregation authorized the president to buy a lot in Oak Ridge Cemetery since the old Oak Hill Cemetery was filling up. Mr. William Wolff gave a lot. It was named the William Wolff Cemetery of Congregation Beth Israel.[108]

In 1883 when the First Baptist Church burned, the Temple congregation offered its building for Baptist services. This began a congenial relationship of over 75 years.[109]

The Temple at this time was on Poplar Street across from the City market. During Sabbath services the members of the congregation were disturbed by the noise and foul language from the market. The congregation finally voted, in 1891, to look for a more desirable location.

There had been indications that the congregation was moving toward changes in ritual. The congregation favored music during services and the pictures of the Temple reflect a variation from Othodox designs. In 1894 the new Rabbi Marcuson agreed to go along with Reform ideas.[110]

Not all members were in agreement with Reform movement but the majority ruled.

By July, 1901, the congregation had secured a lot for a new Temple at Spring and Cherry Streets. The conerstone of the old Temple (laid in 1872) was moved to the new lot.[111]

The facilities of the new Temple were offered to the First Presbyterian Church in March, 1908, when the Presbyterian Church was undergoing repairs.

At the opening of World War I, the Temple assumed responsibility for the Jewish soldiers stationed at Camp Wheeler in addition to their own congregation. They voted to allow their Rabbi to conduct services at Camp Wheeler on Friday night instead of in the Temple.[112]

One of the decisions made by the congregation involved consultation with Jewish authorities in other cities. As a result of those consultations and the desire of the congregation, a Gentile wife of a member was buried in the Jewish cemetery in 1919.[113]

The congregation was reduced to its normal size between wars but the Korean War swelled attendance once again.

By 1921 an orthodox congregation was organized and Temple Beth Israel invited members of Sherah Israel to attend High Holy Days since their building was still under construction.[114]

A large number of German Refugee Jews began arriving in Macon during the German persecution of Jews in 1939. With the entrance of the United States into the Second World War, and the opening of Robins Air Force Base, the Temple(s) were serving as religious homes for many more families. Those were busy years for members of the congregations. In 1943 so many people were planning to attend Sedar at Temple Beth Israel the congregation arranged to have services in the Shriners' Mosque.[115] In 1959, Temple Beth Israel celebrated its 95th Anniversary.[116]

The following activities will help you strengthen your social studies skills in following directions, identifying true and false statements, improving your reading and writing skills by studying the tables, set of encyclopedia and map in answering the activities.

III. Major Ethnic Groups of the Region

- A. The Creek Indians
- B. The Slave Family
- C. Free Blacks in Bibb County
- D. The Jewish Community of Macon

The following activities will help you to strenthen your social studies skills in sequencing dates and events and reading and writing skills by identifying the main idea.

IV. Religion of Ethnic Groups in Middle Georgia

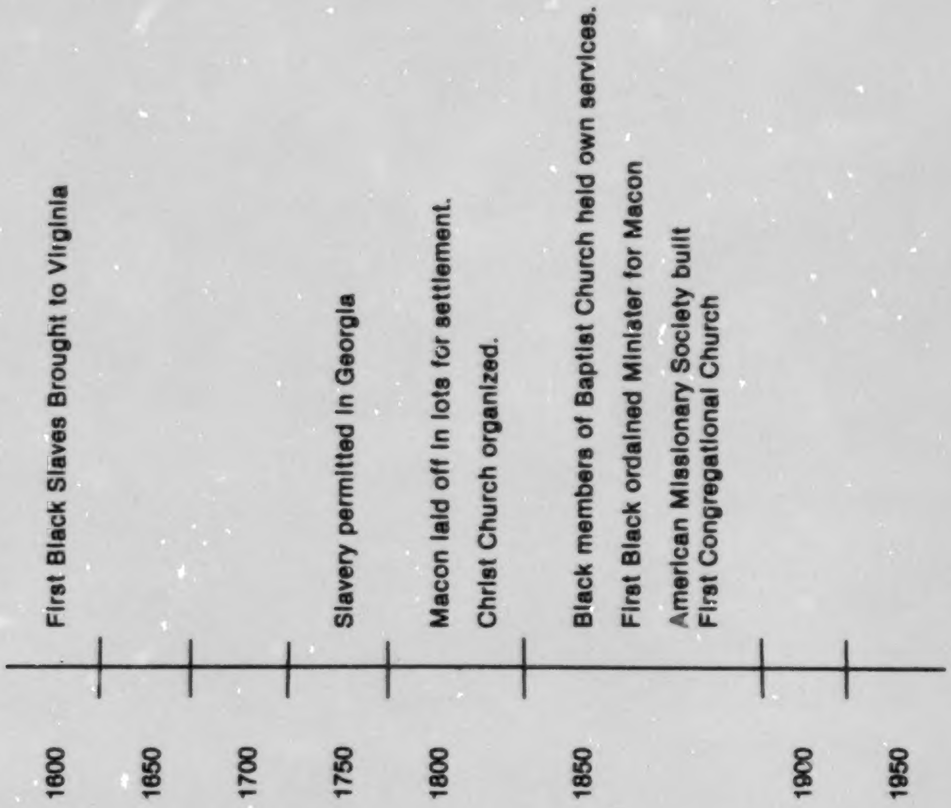
A. Indians

B. African-Americans

C. Jewish-Americans

***ACTIVITY***

Study the time line below. Then answer the questions that follow.


First Black Slaves Brought to Virginia
Slavery permitted in Georgia
Macon laid off in lots for settlement.
Christ Church organized.
Black members of Baptist Church held own services.
First Black ordained Minister for Macon
American Missionary Society built First Congregational Church
1600
1650
1700
1750
1800
1850
1900
1950

1. ___ Which church was organized first?
   - a. First Baptist
   - b. Christ Church
   - c. Congregational Church

2. ___ The first Black minister was ordained for Macon, Georgia before:
   - a. Black members of Baptist Church held their own services.
   - b. Christ Church was organized.
   - c. American Missionary Society built First Congregational Church.

***ACTIVITY***

Read the following passages and answer the questions that follow.

"There are three major types of Judaism. ***Orthodox Judaism*** uses only Hebrew in the worship service, has no instrumental music, and segragates men from women during service.

***Reform Judaism*** uses mainly English. Instrumental music and choirs are used, and men and women worship together. Some rituals are discontinued and others are changed.

***Conservative Judaism*** stands as a compromise between Orthodoxy and Reform Judaism. Conservatives follow tradition, but yield to modern thought. The Hebrew language predominates but some of the service is recited in English. Instrumental music is used, and men and women sit together."

1. Which form of Judaism allows more freedom of interpretation than the others?
2. Which form of Judaism is more closely linked to worship in the "old country?"
3. Which form of Judaism attempts to bridge the other two?

**ACTIVITY**

Number your paper 1 - 5. Read the article carefully. Then study the list of main ideas and choose the main idea or ideas that best fit each paragraph and write them in the correct blanks.

Nathan Grossmager, an Austrian who had been wounded in street fighting in the Paris Revolution, appears to have been one of Macon's first Jewish settlers. Tombstones in the old Hebrew Cemetery at Rose Hill indicate that Jews from several surrounding towns within a hundred mile radius were buried in Macon.

Most Jews in Macon were too newly immigrated to be able to afford slaves, but there were a few who had slaves in their homes. The Jews who agreed or disagreed with slavery seemed to be moved by reasons other than religious beliefs. At one point in the years of debate over slavery, Rabbi Raphall of New York gave a strong sermon on the Bible's view of slavery in which he declared Judaism to be opposed to slavery. He was challenged by white Christian Ministers who recalled the slaves of Abraham, Isaac, and Jacob.

In the 1840's and 50's Macon had no synagogue, so the Jews held services in their homes. On November 6, 1859, a small group met at the home of Mr. Rudolph Einstein. Those members present agreed to pay dues for three years to become members of a congregation at $12.00 to $50.00 a year.

Though the Reform Movement had reached Macon, Temple Beth Israel was too traditional to incorporate all its ideas. Their first Constitution showed that the Congregation adhered to Orthodoxy. Within fifteen years, however, the Congregation had gradually adopted more and more small changes until the Reform Service known as Wise's Minhag America was used.

The first house of worship for the Organized Congregation of Macon was a rented room over Horn's Confectionary shop on Cherry Street.

## *EDUCATION*

Some form of education has always been a part of the "American Dream" of all people in the new world. From this country's conception, educational pursuit was one of the powers reserved to the colonies and later to the states according to the Tenth Amendment to the Constitution. The support for education came from the people within the colonies and states and later in the Twentieth Century through federal aid programs. With the many national changes (social, economic, political, and technological), values and philosophies changed...to the extent of confronting the Supreme Court with many cases for decisions on education. These cases ranged from racial discrimination and academic freedom to the separation of church and state (prayer and Bible reading, public funds for private and parochial schools). The decisions of these cases and many more have affected all states and their system of education.[117]

According to Nevins and Commager, in the New England colonies, both the church and school held a place of special dignity. Harvard was founded in 1739 and Latin grammar schools were set up in various places. In the middle colonies, Maryland alone had a system of public education. Pennsylvania had many private schools, while New York provided some elementary schools, but no general system of instruction. In the southern colonies, education was largely in private hands. Ministers and others kept a good many private schools. Only two free schools each existed in Virginia and South Carolina. Rich planters in Virginia and the Carolinas hired private tutors from Great Britian and the northern colonies who taught their children reading, writing, practical mathematics, Latin and Greek. Many of the wealthy planters in the south, and those who could afford it, sent their children, usually boys, to the north to be educated.[118]

In Georgia the trustees were also interested in education. They provided religious instruction for the settlers and in converting the Indians to Christianity.

Feeble efforts were made to educate the Indians in regular schooling. The Moravians established a school up river from Savannah and ran it until they left Georgia in 1740. Thomas Bray's charitable corporation, the Society for the Promotion of Christian Knowledge, has as one of its aims - education of the American Indians, but did very little in Georgia.[119]

As for the overall picture, it should be recalled that Georgia was a frontier province in constant danger of invasion and therefore the dangers under which she labored for the first fifteen years dictated the strengthening of fortifications rather than the building of schools.

Rich planters employed tutors, often from New England, and permitted children from neighboring plantations to attend. The schools were known as "plantation schools." Later "old field schools" were provided for the masses. These schools were built in an open field and supported by the parents in the neighborhoods.

Financial aid by the state for education for the common people before the Civil War was the "poor school fund." Money was divided among counties according to the number of poor children.[120]

The most important secondary schools to develop were the academies, which were similar to modern high schools of today. In 1783 the general assembly provided for academies in Richmond, Wilkes, and Burke counties and authorized the governor to grant a thousand acres of unsettled land for an academy in each county in the state. Later many academies were built at public expense with tuition being charged for instruction. By 1850, there were 219 academies with an enrollment of 9,059 operating in the State of Georgia for whites only. These institutions remained until the rise of public high schools in the Twentieth century. The University of Georgia had its beginning in 1784.[121]

## *INDIANS*

When the first settlers came to the new world, there were more than a million Indians in the land that became the United States. By 1890, when the murder of Indians came to an end, there were only a little more than 200,000 left. Their chief problem was to hold to the land that had been promised in treaties with the United States government. By 1880, most Indian leaders realized that the promises would not be kept.[122]

The white settlers wanted the Indians to live like they did. By 1880, most of the Indians had been defeated and placed on reservations. Each was under the control of an official of the United States Government. The Indian agents were in complete control of the reservations.

It was the agent's job to keep peace on his reservation. He could order children to be sent to special schools; however, they did not want and rarely received schooling. Each year a few thousand boys and girls were sent to "Indian Schools" where they were taught English and other subjects thought important to make them give up their old ways of living. Most of these children left school as soon as they could. Their different culture made most of what they were taught meaningless to them. However, each reservation had a group of Indians who spoke English well enough to speak for their tribe in its dealings with the agent. Many tribes used these "educated" Indians in tribal police forces, as traders for others and as teachers of trades they had learned in the schools.[123]

## AFRICANS

Although it was illegal for slaves to learn to read and write prior to the Civil War in the Middle Georgia area, many were literate during that time. Ads were constantly run in the Macon newspapers concerning runaway slaves who were intelligent and who possibly could read and write.[124]

Edward Woodliff, who came to Macon during the early 1830's was perhaps the first to provide a formal education for blacks in the basement area of his home on Spring Street. William S. Scarbrough, born in Macon in 1852, was taught to read and write by his white playmates. He later became a teacher in Macon, an author, and president of Wilberforce University in Ohio.[125] In March of 1860, the Macon Telegraph published an article addressing the practice of selling books to slaves and calling for an investigation into the matter. Several other articles and ads were run in the Macon papers concerning the literacy of slaves prior to the Civil War.[126]

As early as 1865 the American Missionary Association (A.M.A) with the help of the Freedmen's Bureau from the north, took an interest in blacks in the south and esablished schools in churches, rented barns or whatever was at their disposal. With the signing of the Emancipation Proclamation, the Thirteenth and Fourteenth Amendments, education in Macon and the Middle Georgia area took form through the graces of many individuals, groups and organizations.

In the fall of 1865, the first teachers were sent from the North to Macon, Georgia by the Freedmen's Bureau. In 1868, a building was erected and given the name "Lewis High School" in honor of General John R. Lewis, an agent of the Freedmen's Bureau in Georgia. The American Missionary Association assumed full responsibility for the school.

Fire destroyed the church and the building the winter of 1876, and in 1877 a substantial brick church was erected. It included an audience room in the upper story and two rooms which were used for school purposes. With the help of the Congregational Church, a second building was erected at a cost of $1,500.00 for primary and intermediate grades. The citizens of Macon contributed $500.00 which helped to construct a library and industrial arts room. The school was renamed Ballard Normal in honor of two generous contributors whose gifts made possible the expansion of activities. In 1888, a well designed brick school building was constructed at a cost of $12,000.00 complete with furnishings including a Steinway piano. The gift was given by Stephen A. Ballard of Brooklyn, New York. The building contained eight classrooms with cloak rooms, a recitation room, an office and dormitory accommodations for eight boys and a teacher of Manual Training. In 1889, a dormitory for girls with twenty-seven rooms was given by the sister of Mr. Ballard. She lived in Andover, Massachusetts and the building was named Andover Hall.

The original site of the school was located on the corner of New and Pine Streets where the Medical Center of Central Georgia now stands. The school continued to grow and provide outstanding educational opportunities for blacks in Macon and the Middle Georgia area for nearly thirty years. With the growth of the city and the downtown area, the properties were sold and both the church and school were relocated in 1916. The school was relocated on a five acre tract of land at the foot of the hill on Forest Avenue in the Pleasant Hill Community. A three story building was erected with a Teacher's Cottage to house the instructors.

The school included kindergarten through grade twelve, with special emphasis given to teacher training courses which aimed to equip those students who intended to teach. Both theory and practice of teaching were emphasized. Other high school courses of study included the College Preparatory courses and Home Economics. The basic education approach and home training continued to be emphasized until the early 1930's. States and counties began to assume their responsibilities for the education of blacks, and by the beginning of the 1938-39 school year the school had discontinued the kindergarten, elementary grades and teacher training program. Services were only offered to students in grades 8 through 12.

In 1940, the word "Normal" was dropped from the name of the school because it was no longer a teacher training institution. The official name became Ballard School.

Records reflect graduation classes from 1882 through 1942, which was the last class to graduate under the complete control of the American Missionary Association. During the 1942-43 school year, the Bibb County Board of Education jointly sponsored the institution, and continued on a phase out basis until it gained complete control in 1944.[127]

The following graduated from the institution prior to 1900.

1882 Lucy (Chipp) Fairfax - Deceased
Richard H. Jones - Carpenter, Macon
Eugene Thompson - Tailor, Philadelphia

1883 Mattie (Bryant) Beasley - Macon, Georgia
Thomas Jones - Tailoring Department, Tuskegee Institute
Tuskegee, Alabama
William Matthews - Principal, Atlanta, Georgia
Rosa (Furcron) Reid - Macon, Georgia
Charles Ross - Postal Clerk - Philadelphia, Pennsylvania

1885 Roscoe Appling - Principal, Dublin, Georgia
James A. Braswell - Barber, Macon, Georgia
Mary Elliott Cliett - Teacher
Clarence M. Robinson - Insurance Business, Macon, Ga.

1887 Georgia (Norris) Bennett - Jacksonville, Florida
Charles W. Driskell - Stanfordville, Georgia
Lilla Ford - Deceased
Tena (Epps) Jones - Tuskegee, Alabama
Clara (Ware) Robinson - Teacher, Dry Branch, Georgia

1888 Ida Harris Andrews - Macon, Georgia
Willis J. Driskell
Lincoln C. Haynes - Teacher, Galveston, Texas
Martha (Williams) Logan - Teacher, Ballard School
Matchie (Sellers) Marshall - Brooklyn, N. Y.

1889 Mary (Redding) Clemmons - Teacher of Music, Ft. Valley Georgia

Daisy (Gantt) Cooper

Phillip M. Gray - Deceased

1891 William Braswell - Dentist, Macon, Georgia

Louise (Douglass) Brooks - Seamstress, Macon, Georgia

Frank Disroom - Grocer, Macon, Georgia

Eloise (Johnston) Floyd - Brunswick, Georgia

William Hill - Mail Carrier, Macon, Georgia

William Hubbard - Principal, A.M.A. School, Forsyth, Ga.

Rilla (White) Lane - Deceased

1892 - 93 Course of study extended

1894 Elizabeth (Johnson) Disroom - Teacher, Macon, Georgia

Ada V. Jones - Principal, Macon, Georgia

Nathaniel Peppers - Deceased

Olivia (Braswell) Shuften - Macon, Georgia

1895 Mattie Davis - Deceased

Harriett (McLean) Howard - Teacher, Tallahassee, Firoida

Emma Lucas - Teacher, Macon, Georgia

Acy (Thompson) Miller - Macon, Georgia

Julia (Johnson) Shanks - Deceased

1896 Minnie Smith - Teacher, Macon, Georgia

Julia Williams - Teacher of Music, State Blind Academy Macon, Georgia

Bessie (Smith) Winn - Macon, Georgia

1897 Hattie (Johnson) Foster - Nashville, Tennessee

Sarah (Martin) Hawkins - Nashville, Tennessee

Lititia (Jones) Hogan - Lexington, Kentucky

Annie (Williams) Johnson - Deceased

1898 Willie (Boyington) Boone - Macon, Georgia

Annie (Lunday) Brookins - Fitzpatrick, Georgia

Annie (Reaves) Fitzpartick - Macon, Georgia

Clara (Elliott) Ford - Macon, Georgia

Lizzie Jones - Teacher, Macon, Georgia

Nettie (Epps) West - Tuskegee, Alabama

1899 Daisy (Goodwin) Abrams - Teacher, Lizella, Georgia

Annie Gibson - Teacher, Macon, Georgia[128]

In 1872 the General Assembly of Georgia approved an act to establish a permanent Board of Education and Orphanage for the county of Bibb with full power and authority to establish a system of education for white and colored children between the ages of 6 and 18. The act further stated that the said Board shall establish distinct and separate schools and orphanage schools for white and colored children and shall not in any event place children of different colors in the same school or orphanage home. On September 19, 1872, the Board called its second meeting and reported that the following schools had been established for Blacks: Cotton Avenue School, located in the basement of the A.M.E. Church on Cotton Avenue with Lewis H. Williams as principal and two assistants; Saloan Unionville with H. M. Allen, principal; Bethel Unionville, Sarah J. Thomas, principal; East Macon, Mary T. Clay, principal; Union Church, Sarah E. Howard, principal; Stinsonville, J. A. Brooks, principal; Antioch, B. A. Cowen, principal; Swift Creek, J. P. Fenton, principal; Ocmulgee, D. D. Cornelius, principal; White Spring, E. F. Mims, principal; Bessie Chapel, Penelope Barnes, principal; Pleasant Grove, Gerald Castelberry, principal; Goodwin, Andrew Soloman, principal; and Mount Zion, R. M. Harris, principal. The schools operated for a period of six months and the tuition was 75 cents per month.

The school's attendance was low in comparison to the population of school age children and the facilities were poor. For example, in 1882, the Superintendent's report showed that the number of blacks living in the city of school age (6-18) was 1,816, and in the county 3,026, giving a total of 4,842. The total number of schools in the city for blacks was two and in the county 15, making a total of 17. The number of teachers in the city for black schools was 8 and in the county 15, making a total of 23. However, the total number of blacks enrolled in two city schools was 574 and in the county's fifteen schools, there were 1,302, making a total of 1,867 of the 4,842 of school age.

The report also showed that the North Macon Black School had a total of 6 teachers with 6 classrooms, 240 seats and 332 students attending. The South Macon Black School had 2 teachers, 2 classrooms, 80 seats and 242 pupils attending.

In the county schools, Saloan Unionville had 1 teacher, 64 seats, 96 students attending; Bethel Unionville School had 1 teacher, 34 seats, 62 students attending; Stinsonville School had 1 teacher, 68 seats, 136 students; Howard Chapel School had 1 teacher, 28 seats, 62 students; Union Church School had 1 teacher, 62 seats, 93 students attending; Antioch School had 1 teacher, 44 seats, 99 students attending; Goodwin School had 1 teacher, 36 seats, 52 students attending; Holly Grove School had 1 teacher, 46 seats, 89 students attending; White Spring School had 1 teacher, 43 seats, 73 students attending; Pleasant Grove School had 1 teacher, 23 seats, 63 students attending; Mount Hope School had 1 teacher, 46 seats, 100 students; Mount Zion School had 1 teacher, 57 seats, 82 students; East Macon School had 1 teacher, 68 seats, 134 students; Swift Creek School had 1 teacher, 45 seats, 72 students attending, making a grand total of 15 schools, 703 seats, 1,302 students attending.

During the 1893 school year the black schools were allowed to be opened during the winter months. Prior to this time, the black students only received instructions during the summer months. Under the instructions of the Board, they were allowed to open their schools the first of October with the privilege of continuing them through the winter provided they could make their school houses comfortable. The Superintendent stated: "The school accommodations, for the colored people were somewhat improved during the year by changes in the interior of the Holdridge School building made under the direction of City Council but were still inadequate. The building used for the colored school in the lower part of the city was in a deplorable condition. For some time it has been necessary to forbid the use of the front porch by the children lest it should fall to pieces. I consider the building itself unsafe and its occupancy attended with risk to the lives of the teachers and pupils. The chairman of the public properties committee of city council

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visited the building at my request last spring with a view to ascertaining what repairs should be made on it. His option was that the building was in such a dilapidated condition it would be impracticable to repair it."

Pupils whose parents were not residents of Bibb County were required to pay tuition in advance as follows: In the city grammer schools, $10.00 for the term from September to January. $12.00 from January to May. $3.00 from May to the close of the year. In the county schools the rate was $1.00 per month. All teachers, both white and black, were required to take normal classes of instructions from the Superintendent. All teachers of the public schools were required to attend the meeting of their class regularly and to prepare such exercises as shall be prescribed for the class by the Board or Superintendent. All classes were under the supervision of the Superintendent and were subject to such rules and regulations of the public schools as the Board prescribed. These classes met at such time and place as the Superintendent appointed.

The Superintendent and a teacher from each colored school constituted a committee to act as local supervisors for the schools, respectively, and to assess, collect, and disburse an incidental fund for said school. The time opening of the black schools was determined by the Board and the rate of salary to be paid the teacher were fixed at the time and in the manner all of the salaries were fixed. There were public exercises at each of the black schools at the close of the year unless excused by the board. If exercises were held, the president of the board authorized a committee to attend. The applications for new schools were made to the board at its regular meeting and at no time was a school recognized without the authority of the board. No books were to be introduced into the schools that were not on the list prescribed by the Board of Education. For the most part, in the black schools, each teacher fixed his own course of instructions and prescribed the order in which the subjects were to be taken by the students. For an example, in the primary grades, a student might take spelling, reading, recogizing numbers from 1 - 100, and perform examples in addition and subtraction with small numbers. In a grammar class, a student might recite twice a week, spelling daily, composition exercises, write letters, elements of natural science, geography by topical methods of states, countries, and grade divisions with math, drawing, elements of English grammar, review of fractions, practical examples of analysis and easy work in percentages, simple interest, and daily practice in penmanship. In 1883, the salary of the principal for the boys high school was $125.00 per month. The principal of the girls high school received $75.00 per month. The principals of the elementary schools for whites received $60.00 per month. The highest paid principal in the colored school was $40.00 per month. In 1884 the principal of the boys' school received $222.22 per month or $2,000.00 per year. The girls' department principal received $100.00 per month or $900.00 per year. The principals of the elementary schools received $810.00 per year or $90.00 per month. In the black schools the highest paid principal received $65.00 per month or $585.00 per year.

In 1894 the Superintendent's report showed that there was a total of 6,146 students admitted to the public schools, of that number 4,694 were Black, with a total cost per pupil of $1.02. The makeup of the schools at that time had changed. The Black schools, according to the report were Green Street School, with a total enrollment of 347; Hazel Street School, 284; Turpen Street School, 116; Pleasant Hill School, 257; East Macon School, 109, Duresville School, 90; Ocmulgee School, 38; Swift Creek School, 110; Antioch School, 105; Mount Zion School, 78; Summerfield School, 136; White Spring School, 101; Pleasant Grove School, 72; Bloomfield School, 57; Mount Hope School, 118; Union Schook, 113; Goodwin School, 102; and Holly Grove School, 90.

The Superintendent further stated that: "All of our white school buildings except three are neat, roomy and presentable and are especially adapted to school purposes reflecting credit upon the Board which built them and worthy of the excellent system of which they are visible exponents. The three exceptions above mentioned are Masseyville, New Castle, and Swift Creek buildings. These are not the property of the Board but are owned by the local parties. Steps are now being taken to supply these communities with good school houses in keeping with the essentials of good school work. Nine of the white school buildings are owned by the Board of Education and eight by the trustees of the people of the several neighborhoods, six colored schools are part in churches, nine in buildings owned by the colored people, and two in houses belonging to the Board."

The professional staff of the city and suburban Negro schools in 1894 was as follows: Green Street School on the corner of Monroe and Green Streets with H. J. Hudson, principal, Sarah L.

Kitts, Martha Williams, Rema Thomas, Elois Johnston. Hazel Street School on Hazel and Lamar Streets with Thomas K. Pursley, principal, E. M. Haylore, Lissie Stevenson, Susie White, Eugenia Gambel, and Lelia West. Turpen School with M. W. Marlow, Anna Gregg; Pleasant Hill School, Lewis H. Williams, principal, Julia Patterson, Nellis Braswell and Lena Epps; Unionville School, Griffin King, principal, Mary Caldwins and Mary L. Redding; East Macon School, C. N. Robinson, principal, E. M. Pearson, Julia Denson and Ida Harrell; Chestnut Street School, Virginia H. Calley, principal; Boulevard School, E. F. Mims; White Spring School, F. A. Hunter; Mount Hope School, Ada Bonner; Pleasant Grove School, D. B. Cornelius; Union Church School, S. E. Howard; Ocmulgee School, W. G. Hill; Duresville School, J. A. Sanders; Swift Creek School, A. J. Solomon; Holly Grove School, Katie Holmes; Summerfield School, J. A. Brooks; Mount Zion School, R. M. Harris; Antioch School, B. A. Cosan; Rocky Creek School, Lizzie McZellie; and Zebulon School, S.J. Searcy.

There were no janitorial services — students had to keep grounds and buildings clean. They brought lunches in buckets and brown bags. Libraries were found in interested persons' homes and with the teachers as donors. Teachers were paid very low salaries. The schools housed the sixth and seventh grades.

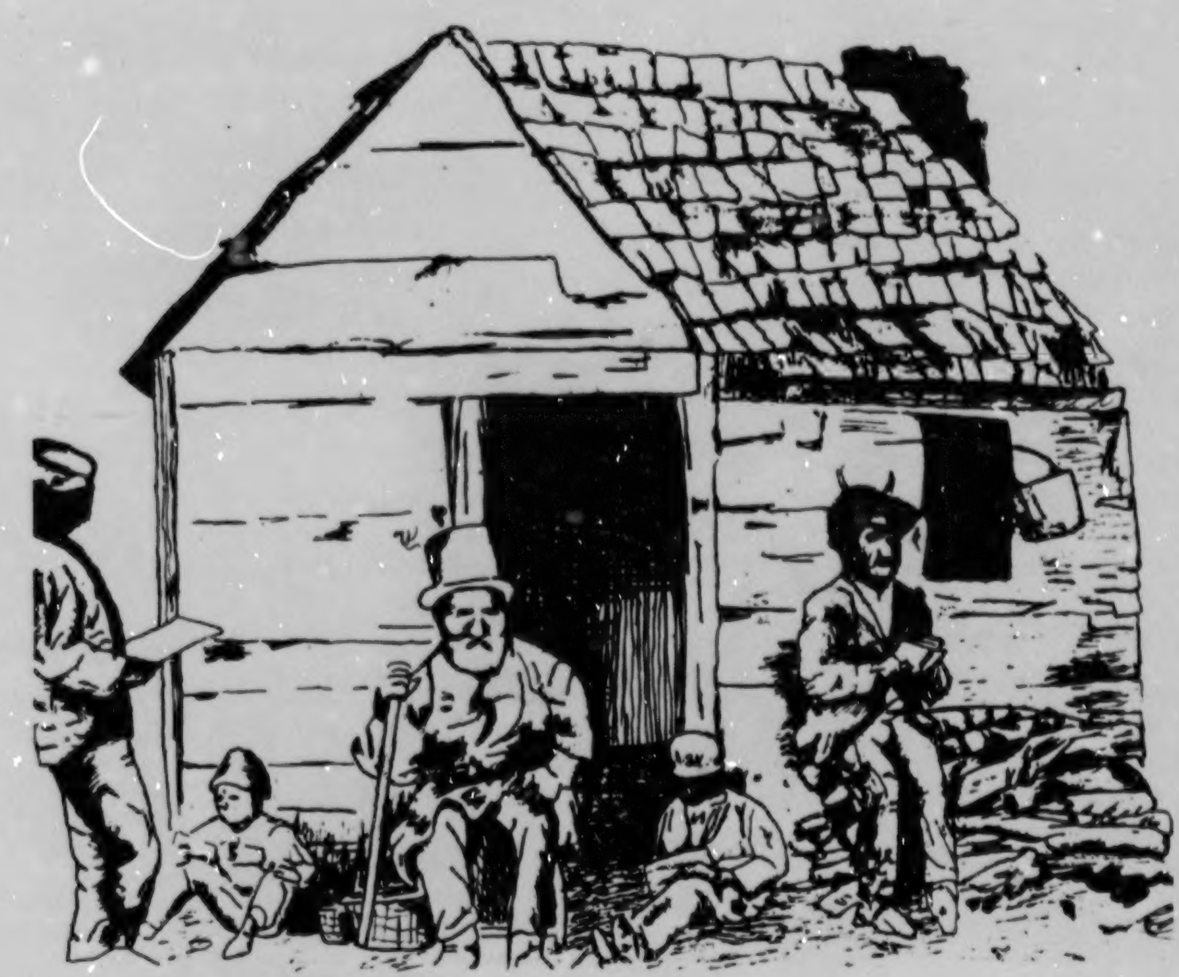
Education and its implications were so explicit now that racial organizations began to help the race — for example, the American Baptist Home Mission Society of New York City started a college in Macon, named Central City College in 1899. This school was located on two hundred thirty-five acres of land, in Northeast Macon, in which indebtedness was for ten thousand dollars ($10,000.00). During its early years attention was devoted mostly to development, appearance, and contributions. Though its undertaking was ministerial training, there was no confinement to theology. Other departments included: teaching, garmeting, dentistry, nursing, millinery, printing, insurance, government service, real estate, and other practical and industrial educational courses. Central City College flourished with some two thousand students at one time, but it was mainly dependent upon the Baptist Society financially though they accepted contributions as well as tuition. "Lack of money had been its drawback from the beginning. It had required careful management to meet the annual land payments and pay from year to year the expense account in connection with the institution."

In 1903, another survey was taken by the Board and showed that of the 15,686 children of school age, only 7,420 were enrolled in the public schools. In other words, almost half of the children in the county of school age had nothing to do with school. Most of these were children of the laborers in the factories and poor farm hands.

The Superintendent reported that there were other Negro institutions in the community that could serve the children. These institutions were Central City College, the Colored Academy For the Blind, and Ballard Normal School.

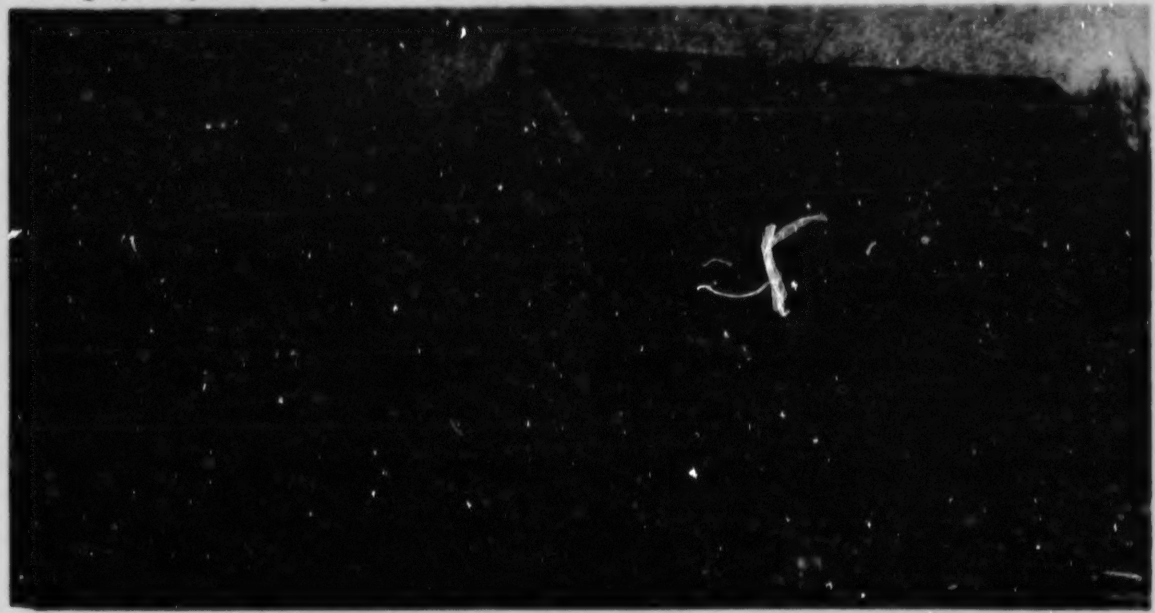
The superintendent also reported that: "As for the Negro Schools not one of them has a decent house and I'm quite sure if you could but see these miserable huts, you would order them vacated or demolished at once. However, in pursuance of the fixed policy of building two or three new houses each year, you must in the very nature of things, come to these either next summer or the following one and when they are replaced by neat buildings such as you have everywhere else, you may rest from your labors of construction with your work well done. No county in my knowledge can then boast of better or prettier buildings."

In 1912, the enrollment of blacks had increased tremendously in the city schools. At Green Street there was a total of 510 with 8 teachers. At Pleasant Hill School there was 594 students with 10 teachers. At Turpen Street School there were 198 students and 4 teachers. At Unionville School there was a total of 229 pupils and 5 teachers. At East Macon School there was a total of 503 pupils and 8 teachers. At Antioch School there was a total of 186 students and 3 teachers. At Stinsonville School there was a total of 124 students and 2 teachers. In the country Negro schools at Mount Hope there was a total of 130 students and 1 teacher. Pleasant Grove had a total of 133 students and 1 teacher. Union Church had 94 students and 1 teacher. Swift Creek, 144 students, 1 teacher. Mount Zion, 123 students, 1 teacher. Summerfield, 39 students,1 teacher. White Spring, 125 students, 1 teacher. Evergreen, 52 students, 1 teacher. In the Superintendent's report, he stated that, "The country attendance of the average Negro school fluctuates between 20 and 60 to 70 pupils. During the four months between gathering and planting the crops, the attendance at four of these schools was from 100 to 120 for the past several years. The congestion has been relieved by employment of temporary assistants who have taught in buildings the school rented at a normal cost."



The picture above is an example of the first school houses built in the southern states.

The picture below is East Macon School (M. M. Burdell School) built at the turn of the century. Photograph copies curtesy of M. M. Burdell School.



The picture above is Ballard Normal School which was relocated on a five acre tract of land at the foot of the hill on Forest Avenue in the Pleasant Hill community in 1916. (Courtesy of the Otis Redding Research Room, Booker T. Washington Center.)

In 1918, a significant change took place in the Negro schools. Green Street, Hazel Street, Pleasant Hill, and East Macon Schools added an additional grade which meant that students could continue their education through the 7th grade. In 1920, Pleasant Hill School added a shoe department, and 8th and 9th grades. In 1920, the completion of the Black schools, as far as personnel were: Green Street Principal, T. R. Epps; Hazel Street Principal, E. E. Butler; Pleasant Hill School Principal, B. S. Ingram, with an Industrial Arts Department, Richard Finney serving the boys and Mamie Moughon and Margaret Braswell serving the girls. Unionville School Principal, Elizabeth Disroom; East Macon School Principal, Marilyn M. Burdell; Antioch School, B. A. Cowin; Stinsonville School, J. A. Brooks and Wheatley School, Ada J. Banks. The country Negro schools; Mount Hope, Margaret Ford; Pleasant Grove, Ella Moore; Union Church, Sarah E. Howard; Ocmulgee, Louise Young; Swift Creek, Mary Brantley; Duresville, Mary E. Pierson; Holly Grove, May MacMurray; Summerfield, Evelyn Lassiter; Mount Zion, R. M. Harris; White Spring, Raymond Childs, Woodwin, Louise Coleman; Evergreen, Iola Mae; and Bloomfield, Gertrude Jackson.

In 1922, Monroe Street School was constructed with B. S. Ingram serving as the principal. R. A. Finney was in charge of the boys department. In the girls department, Mamie Moughon and Bodie Davis served as the sewing instructors. Lect Dale Mannox served the high school grade 10. Blanche Gantt served grade 9 and Mamie Bryant and Eleanor Wilder served grade 8. At Green Street School, Metta T. Danforth became principal. Hazel Street School, E. E. Butler; Pleasant Hill School, Zella Benton; Unionville School, Elizabeth Disroom; East Macon School, Marilyn M. Burdell; Antioch School, B. A. Cowens, Stinsonville School, J. A. Brooks, Crestville School, Ida M. Brown; Wheatly School, Ada J. Banks.

In the country Negro schools: Mount Hope, Marie Lowe, principal, Othella Lowe, assistant. Pleasant Grove School, Mattie Polock, principal; Union Church School, Sarah E. Howard, principal, Susie Tripp, assistant. Ocmulgee School, Catherine Coleman, principal; Swift Creek School, Clara Brantley, principal, Elva Snell, assistant; Duresville School, Mary E. Pierson, principal; Hollygrove School, Mamie Gibson, principal; Summerfield, Annie Thomas, principal; Mount Zion, R. M. Harris, principal; White Spring. Catherine Johnson, principal; Godwin, Alva Glasco, principal; Evergreen, Iola May, Principal; Bloomfield, Elfletta Moore, Principal; Rutland Station, Carrie Johnson, Principal. The Negro country schools were also given a home demonstration agent. That person was Nellie Martin Bunn.

In 1923, Monroe Street School's name was changed to Hudson Industrial School with 291 students enrolled from grades 8 through 10. The enrollment at the following schools was as follows: Green Street - 686; Hazel Street - 971; Pleasant Hill - 812; Unionville - 258; East Macon - 1,010; Antioch - 148; Stinsonville - 75; Wheatley - 466; Crestville - 140. In the country schools: Mount Hope - 117; Pleasant Grove - 125; Union Church - 130; Ocmulgee - 46; Summerfield - 81; Godwin - 43; Hollygrove - 112; White Spring - 107; Evergreen - 47; Bloomfield - 110; and Rutland Station - 55.

In 1929, Hudson Industrial School, with B. S. Ingram as principal, had its first graduation class. The members of that class were: Lillian Evelyn Battle, Rosa Lee Bowin, Phyllis Elizabeth Brown, Bessie Elizabeth Calhoun, Julia Mae Clowers, Mertie Lee Collins, Carine Tennis Curtis, Kathy Ella Ford, Georgia Beatrice Foster, Mattie Gay Fountain, Lillian Johnnie Goosby, Dorothy Vashti Graves, Valery McNola James, Ella Bell Jones, Jannie Lee Jones, Julius Mamie Jones, Lillian Russell Lawrence, Queen Ophelia Lawson, Willie Amanda Middleton, Odessa Janiva Oiler, Edith Elize Porter, Katherine Lewis Power, Alice Lee Polly Arouse, Hattie Bernice Ross, Sadie Amanda Sanford, Regina Velma Smith, Earima Lee Wells, Wilbur Alfred Bowman, William Lester Vurney, Anderson Arthur Cheese, Jerry Davis, David Pierce Foster, Jr., Moses Jackson, Jr., Charlie Anderson Kitchen, George Eugene Nelson and Linwood Stripland Odom. This made a total of 36 in the graduation class, 27 girls and 9 boys.

During the early 1920's, Rev. James T. Saxon started a veterans' school in his church located on the corner of Woolfolk and Norris Streets. He and his wife taught many vocational occupations. He taught real estate, insurance, banking, carpentry, and brick laying. She taught cooking, sewing, and domestic work. Rev. Saxon was able to get some government funding as an incentive to the veterans. It was crowded with veterans getting paid to go while others just attended. It was a free school although a donation was asked to help on current expenses. This was one of the first schools of its kind for Negroes in Middle Georgia. Beda Etta College, founded by Minnie Smith, also served the community.

Beda Etta College was named for Minnie Smith's two sisters, Beda and Etta, and was first organized as a business school. Only shorthand, typing, banking, and bookkeeping courses were taught. Later elementary and high school subjects were taught. Evening classes were offered to adults who wanted to improve or continue their education.

Among the teachers at Beda Etta College were: Ethal Green, Rose Glasco Bailey, Margie Miller, Luther Taylor, Garfield L. Smith, Sarah Whitehead, Lillie Hill, and Matilda McKenney.

The depression of the late twenties and early thirties put a setback on a lot of things including education. Yet, in 1931, the Board built B. S. Ingram School for the Negroes. Its location still remains on Telfair Street, and in 1937, erected Green Street, M. M. Burdell and L. H. Williams Schools. What had been Central City College became Georgia Baptist College. It opened under new administration and management — The Georgia Baptist Convention, and its indebetedness was liquidated in 1937 by philanthropist, James H. Porter of Macon. In 1939, the Board of Education erected George W. Carver School to replace Hazel Street School

The course of study which was laid out for the elementary grades, one through seven was: reading, writing, arithmetic, spelling, vocal music, drawing, geography, language, special reading exercise, science, history, physiology, English grammar and composition.

Truant officers were added to the system in keeping with the law to see that children of school age attended school. Among them were Fannie Hold, Lavonia K. Henderson, and Robert Brooks.

In 1942, the Board built another school for Negroes, Unionville, replacing two other Negro schools which were deplorable.

By 1946, the following schools served the Negro community: Hudson High School located on Monroe Street with P. G. Appling as pincipal; Ballard High School on Forest Avenue with R. J. Martin as principal; Ward Street Vocational School on Ward Street with Freddie Grier serving as assistant principal; Green Street School on Green and Boundary Streets with Minnie H. Butler, principal; L. H. Williams School on North Street in Pleasant Hill with Zella Benton Williams as principal; Unionville School on Straight Street off Pio Nono Avenue with Elizabeth Diaroom as principal; M. M. Burdell School on Ft. Hall Street with Metta T. Danforth, principal; Antioch School on

Charles Street off Houston Avenue with Cora C. Johnson as principal; J. A. Brooks School located in Stinsonville near Osborn Place with Ruth Taylor Muse as principal; Crestville School on Georgia Home Industrial Road with Ida G. Johnson Ross as principal; Wheatley School on Anthony Road with Maude C. Pye as principal. The country schools were as follows: Mount Hope School on Waldon Road with Laura Johnson as principal; Union Church School on Zebulon Road with Emily M. Wilburn, principal; Ocmulgee School on Cochran Short Route, with Mattie B. Pollock as principal; Swift Creek on Jeffersonville Road with Lilla M. C. Parker as principal; Hollygrove School on Thomaston Road with George Williams as principal; Summerfield School on Lundy Road with Lillian Mosley as principal; White Spring School in Lizella with Willie Mae Q. Johnson as principal; Goodwin School on Thomaston Road with Hattie Epps as principal; Ever Green School on Skippleton Road with Bessie Chapel as principal; Bloomfield School on Bloomfield Road with Ella Broady Donaican as principal; Rutland Station School located on Route 3 with Mary Washington as principal.

In 1949, Ballard Hudson Senior High School was built on Anthony Road to serve all Negro high school students — grades 9 thru 12, with R. J. Martin as principal. The first faculty and staff to serve the Ballard Hudson Senior High School were: Theodosia M. Theus as Librarian; Oliver G. Williams, English and Social Science; Hattie D. Watkins, English; Aquila J. Thompson, English and Music; Anna L. Butler, English; Ruth Brunson Johnston, English; Geraldine J. Ware, English; William W. Lyons, English, Robert Hunter Campbell, English and Spanish; Edwardine Wright, English and French; Harry B. Thompson, Social Science and Physical Education; Sarah Rogers, Social Science; Joseph L. Mitchell, Social Sciences; Pierce B. Brunson, Social Sciences; Charles Hixon, Social Science, Graham B. Hughes, Social Science; Cleo Hamilton, Social Science; Loucille Thomas, Social Science and English; Horace L. Hawes, Social Science; Cornell E. Brumfield, Social Science; Robert A. Washington, Biology and General Science; Quinton Everett, Biology and Mathematics; Melvin Hudson, General Science and Mathematics; Carrie Wright, Mathematics; Robert J. Williams, Mathematics; Harold B. Ingram, Mathematics; Lucille J. Armour, Mathematics and Music; Vernetta J. Brunson, Health and Physical Education; Alice Coachman, Health and Physical Education; Daisy Bell Speights, Home Economics; Marguerite D.

Jenkins, Home Economics; Addie C. Brewer, Home Economics and General Science; Ola Mae Bowman, Home Economics and General Science; Violetta Williams, Home Economics and General Science; Benjamin Oliver, Physics and Mathematics; John E. Nolen, Jr., Chemistry and Mathematics; Maggie E. Hawes, Art and English. Later, Stanley Goldsboro joined the staff in Agriculture, Freddie Grier in Brick Masonry; Ennis Stephens in Shoe Repair; Albert Howard in Mechanical Drawing; Ernest Miller, Auto Mechanics; Leversa Harris, Cosmotology; and Aaron Cook in Tailoring.

This school represented the consolidation of Ballard High and Hudson High Schools (property that Charles H. Douglass sold to the Board of Education for a Black School to be built) and served all of the Black students in the county. The old Hudson High School became the Junior High School along with Beda Etta.

In the Hudson Junior High School, which was the old Hudson Senior High School, George B. Thomas was principal. The faculty and staff were: Pauline S. Thompson, English; Rosina L. McLean, English; Lela W. Hill, Social Science; Pauline E. Miles Hanks, Social Science; Susie Epps, Social Science; Maude C. Pye, Social Science; William Owens, Social Sciences; Mamie Morgan, Sewing; Susie Lucas, History; Louise Fair, Science; Annie L. W. Street, Home Economics; Constant M. Boule, Mathematics; Virginia Hugues, Mathematics; Clarence Schell, Mathematics; Johnny L. Early, Physical Education and Edward N. Weston served as Band Director.

Other schools constructed were: Ada Banks, 1949; Pleasant Grove, 1950;Bessie Capel,1950; Duresville, 1950. Nationally, in 1953, the Department of Education combined with the Health and Welfare Department to become the Department of Health, Education, and Welfare. The same year another building was added to Ballard Hudson Senior High to house the junior high division, and old Hudson High was closed. Then in 1954, Hamilton was erected.

1954 was a year of greatness when it came to molding the individual, shaping the mind, and building character in the quest for knowledge. It affected education on all levels — national, state, and local - with the Brown vs. Board of Education case. The Supreme Court handed down a decision on integration in schools all over the nation. It caused the most astonishing emotional interactionary revolution in the history of education of our nation. However, it was a decision, and no action in Middle Georgia was taken.

The Bibb County Board of Education and Orphanage was still building schools for Negroes. Hunt Elementary School was bulid in 1955; Butler Elementary School in 1959.

In 1954, the Ballard Hudson Junior division was opened with Harry B. Thompson serving as assistant to the principal. The following members were on his saff: Pauiene S. Thompson, Librarian; James E. Hunter, Visual Aide; the English Department — Martha McKinney Wheeler, Joyce Braswell, Georgia Holbrook and Walter J. Sutton. In the Social Science Department — Arnieze R. Rameeur, Clarence Hall, Annie L. W. Street, Constance M. Weston, Mammir M. Morgan, and Chester Wheeler, Jr. In the Depart of Health — Raymond C. Booth, Estizer D. Anderson and Susie Epps. In the Department of Mathematics — Juanita H. Miller, Clarence Scheel, William W. Owens and Joseph Thompson. In the Department of Science— Pauline E. Miles Hanks, M. Louise Fair, and Roosina L. McLean. In the Department of Vocational Training: Agricultural - Stanley Goldsboro; Carpentry - George H. Fambro; Auto-Mechanic - John E. Jordan, Jr.; Commerical Laundry - Marie Cooper; Distributive Education - Carlena J. Hale; Bick Masonary - Freddie Grier; Shoe Repair - Ennis C. Stephens; Mechanical Drawing - Albert C. Howard; Auto-Mechanic - Earnest Miller; Cosmetology - Aaron O. Cook, Jr.

In 1959, Peter G. Appling High School was built in the Northeast section of Macon to serve the students from that side of town. The school was located on Shurling Drive. The principal was Harry B. Thompson. The first members to serve on the staff at Peter G. Appling High School were: Elizabeth H. Denson, Librarian; Gwendolyn E. Moore, Guidance Counselor. In the Department of English - Patricia Ann Jones, James C. Postell, Fannie T. Stephens, Geraldine Black, Ella S. Carter, Sadie B. Smith, Josephine Berry, Willie J. Horton, Emily P. Palmer, Naomi Ferguson, Sally Goddard. The Math Department - Bertha Evans, James Thomas, William H. Dunn, Mary E. Bonner, Virginia J. Morgan, Raymond V. Baker, Emmett Denerson and Eleanor H. Blackshear. In the Department of Science - Vivian Mims, Dorothy C. Black, Robert Metts, Samuel E. Brown and John S. Blackshear. In the Department of Social Science - Retha W. Sims, Jackson Sheftall, Georgia Holbrook, Eva Bonner, Eddie R. Booth and Georgia Goddard. In the Department of Homemaking

-Ruby J. Kendrick, Willie P. Broady. In the Department of Commerical Studies - Susie Wilcox Mathis, Theodoria S. Thomas. In the Department of Music - Louise C. Brumfield. The Department of Art - Emma Campbell. The department of Band - Raymond P. Jordan. The Department of Health and Physical Education - James L. Simonton, Ernest Tolbert, John L. Early, and Charlesetta Reddick. In the Department of Driver Training and Industrial Arts - Charles Luttrel and William Grant.

Other systemwide personnel were Agnes E. May, Supervisor of Elementary Schools; James C. Taylor, Visiting Teacher; Josephine D. Booker, Physical Education; Willie Cooper, Physical Education; Joseph Charles Phillips, Supervisor of Art; Gloria J. Hutchings, Music-Elementary Grades; William H. Travis, Book Mobile; William H. Ingram, Assistant Book Mobile; John Mack Hill, County Agent; Willie Mae Saxon, Home Demonstration Agent.

In 1962, the Supreme Court was faced with another decision to make on education in the Engel vs. Vitale case on prayer and Bible reading. Thus, prayer and Bible reading were forbidden in the schools.

In 1965, Ballard Hudson Junior High School was built on Anthony Road with Robert J. Williams serving as its principal. Sylvester Allen and William T. Barnes, Jr. as Counselors. Louise Boykin, Librarian, and Gladys Goodwin, Assistant Librarian. In the Department of English -Leanita J. Jones, Emma Wise Hall, Patricia L. Ware, Louis Frank Thompkins, Mencie L. Fair, Jessye L. Scott, Paulyne S. Thompson and Mary M. Perry. Department of Social Science - Charles Davis, Jimmye H. Jolly, Constance M. Weston, Raymond C. Booth, W. H. Wilson and Horace D. Hart. Department of Mathematics - Eddie W. Bryant, Jr., Sarah W. Furgess, Evelyn N. Nichals, Andrew Robert Echols, Antochoa Marie Evans, Joseph A. Thompson, Annie D. Hill, William Owens, Roert David Reid, and Samuel L. Hill. Department of Home Economics - Estizer D. Anderson, Versie L. Raines, and Wendell Howard. The Department of General Science - Earl D. Carter, Leona W. Bonner, Thomas Madison, Jr., Betty Ann Davis, Joyce H. Montgomery, Geneda M. James. In the Department of Art - Zimmie J. Shelton. The Department of Health and Physical Education - Donald H. Richardson, Carolyn Lawson, Betty C. Lowe, Waders Campbell. The Department of Driver's Education and Industrial Arts - Walter J. Sutton, Allen L. Lewis, Jr., Matthew Vinson, and Curtis McClendis. The Department of Music - Juanita P. Floyd. Band - Morris J. Seltzer.

In the Elementary Division we had Agnes May serving as Supervisor of Elementary Schools; Mrs. Lilla C. Parker, Curriculum Director; Mrs. Bertha H. Dimmons, Visiting Teacher; James T. Taylor, Visiting Teacher. In Physical Education - Alfredia A. Stewart, Mary Ellen Cliett, Willie Cooper, and Freddie Stewart. Joseph Charles Phillips served as supervisor of Art. The area of Music - Agnes O. Lightfoot, Gerald L. Scott, and Aquilla Thompson. Book Mobile - William H. Travis, and William H. Ingram. County Agent, John Mack Hill; and Home Demonstration Agent, Willie Mae Saxon.

Green Street School located on Boundary Street with Carolyn McKinney as principal. G. W. Carver School on Hazel Street, K. J. Shakespeare; L. H. Williams School on Pursley Street, Bryant H. Prince; Unionville School on Straight Street, Arthur C. Kellum, Jr.; M. M. Burdell on Ft. Hill Street, William L. Dunn, Jr.; B. S. Ingram on Telfair Street, Juliett A. Brown, principal. Ada J. Banks School on Lower Elm Street, Elfleta J. Moore. Eugenia Hamilton School on Pio Nono Avenue, Mae McElmurray Miller, principal.

In the Special Education School located on Pio Nono Avenue, Albert H. Brown, J. Yvonne Irving, Barbara H. Wells, and Luedella Fudge. Duresville School, Essie F. Harvey, principal, located on Millerfield Road. Pleasant Grove School in Lizella, Lilla Calhoun Davis, principal; Bessie Capel School, Feagin Road with Clara Mae Bynes, principal; Henry A. Hunt School on Shurling Drive, Cordell Wynn, principal; Minnie Butler on Earl Street, Horace Hawes, principal; Maude Pye School on Anthony Road, Pierce Brunson, principal; Metta T. Danforth on Shurling Drive, Harold L. Perdue, principal.

In 1965, the appraised value of all Negro schools and property was as follows: Ballard Hudson High School, senior division, built 1949, $454,486.00; junior division, built 1953, $242,540.00; Appling High School, built 1958 at $834.971.00; Green Street, built 1937, at $199,677.00. Six additional classrooms were added in 1949 and a cafetorium and six classrooms added in 1958. George W. Carver, built 1939, $211,743.00. Four additional classrooms and cafetorium built in 1957. L. H. Williams, 1937, at a cost of $275.901.00 with eight additional classrooms and lunchroom added in 1957. Unionville School in 1942 at a cost of $163,596.00; ten classrooms and cafetorium added in 1950. M. M. Burdell, built 1937, with six additional classrooms in 1958 at a cost of $254,794.00. B.

S. Ingram, built 1931, nine classrooms and cafetorium added in 1950 and eight classrooms in 1964 valued at $353,617.00 Ada J. Banks, built 1949, 14 classrooms added in 1951 at a cost of $209,103.00. Eugenia Hamilton, built in 1954 with six classrooms added in 1957 appraised at $365,074.00. Pleasant Grove, built in 1950 at $34,215.00. Duresville, built in 1950 with eight additional classrooms and cafetorium in 1957, $148,810.00. Bessie Capel, built 1955, appraised at $347,190.00 Minnie Butler, built 1959, $218.099.00.

During the school year 1967-68, attempts were made to comply with court orders through "token" integration. The following blacks were moved to Central Office Personnel and served on a system wide basis: Cordell Wynn served as Administrative Assistant to Curriculum and Pupil Personnel, Bobby Jones served as Coordinator for Secondary Curriculum, Agnes May and Lillia C. Parker served as Elementary Curriculum Directors, Joseph C. Phillips served as Art Supervisor, Alice Adams served as Reading Coordinator, Gerald Scott and Mrs. Aquilla J. Thompson served as Directors of Music. In Physical Education, Willie Cooper, Freddie L. Stewart, A. A. Stewart and Francis A. Adams served. For Visiting Teachers, James T. Taylor and Bertha H. Dimmons served. Willie Mae Saxon served as Home Demonstration Agent. In federal programs, Buford Broady served as Nutrition Supervisor. At the Bibb Instructional Material Center, Palmira Braswell served as Curriculum Director/In-Service Education. Inez Hancock served as Remedial Consultant, and Morris Bell served as Remedial Specialist.

As Bibb County moved from a dual system to an unitary system on the "freedom of choice movement", the following policies were established. All districts within the county were abolished and pupils attended such school or schools as designated by the Superintendent.

In the assignment of pupils, the Superintendent was bound by and observed and complied with the applicable order or orders that were in affect with the United States Court for the Middle District of Georgia. Applications of pupils for transfer from one school to another were handled in accordance with the provisions and precedures of the court order. The schools were classified as elementary, junior, and senior high schools. Elementary Schools included grades 1-7, junior high grades 8-9, and senior high grades 10-12. Pupils in the elementary schools were taught spelling, reading, writing, geography, arithmetic, United States history, World history, Georgia history, english literature, science, art, music, health and physical education. Additional subjects were determined by the needs of the individual students. The curriculum of study in the elementary and high schools and the textbooks used were fixed by the Superintendent or designated members of his staff and approved by the Board of Education. Textbooks and other instructional reference materials were those included on the State adopted list, and, were approved by the Superintendent, or designated members of his staff, and the Board of Education. The course of study in the high schools was requested by the parent or guardian of the pupil and approved by the guidance counselor and principal. The courses selected were from the approved list offered by the school.

During the 1969-70 school year, further desegregation took place with the Bibb County Schools by an act of the General Assembly of Georgia. The Board of Education no longer remained a self-perpetuating Board, but an elected Board. As a result, D. T. Walton, Jr. was elected to the Board April, 10, 1969 and William S. Hutchings was elected September 11, 1969. Thus, they became the first two Black members of the Bibb County Board of Education. Dolores Jones and Jackie Grant joined the Central Staff as Curriculum Directors. W. C. Hill joined the Pupil Personnel and Guidance Services as a Visiting Teacher.

In February, 1970, the court ordered "mass" integration and the Bibb School System interrupted the school year to comply.

All high schools were divided into complexes with Q. Dean Childers serving as principal of the Bibb County Vocational Technical School. Franklin F. Lewis, Associate Principal of the Hughes Building. Mary C. Cox, Associate Principal of Virgil Powers Building, and *James Wimberly, Associate Principal of the Whittle Building. For the Central Complex, *R. J. Williams served as Principal, William E. Bell served as Associate Principal for Lanier Building A, Elton Wall, Lanier Building B, Lillian Mahone, Miller Building A, and Allen Northington, Miller Building B. In the Northeast Complex, Ann Henry served as Complex Principal with *Harold Perdue, Associate Principal, Appling A; Harry Thompson, Appling B; Eleanor G. Hurley, Lasseter Building; and William E. Meeks, Mark Smith Building. The Southwest Complex, W. C. Whitley served as Complex Principal with *Horace L. Hawes serving as Associate Principal of Ballard Hudson A; B. C. Adams, Ballard Hudson B; Charles P. Deaton, McEvoy Building A; Mildred Hull, McEvoy Building

B; *Bobby Jones, Willingham A; and Fred Johnston, Willingham B. All elementary schools were fed into the high school complexes according to the districts in which they served.

During the early 70's many changes took place within the system in compliance with the Federal Court Order and providing a "Quality Education" for its clients. James Wimberly was transferred to the Central Office as Curriculum Director for Secondary Social Studies, and Delores Cook, R. J. Martin and Melvyn Williams were elected to serve on the Bibb County Board of Education within the decade.

According to Rosetta L. Smith, a life long resident and a retired teacher from the system, there were many fine principals and teachers who devoted their lives to the education of boys and girls of Bibb County. Among those who have deceased are Lillian Braswell Mason, Green Street; Lottie M. Price, Unionville; Bessie Moseley Benford, B. S. Ingram School as principals.

Among the teachers are: Lillie Hill Taylor, Emily G. Webb, Emma Jackson, Mildred Phillips, Lucy Roundfield, Florence McElmurry, Sarah Bailey, Martha Clark, Matilda Johnson, Florine Griswold, Susie Dogwood, Annie Williams, Maude Laney Brisco, Janie Pinkins, Ruby Ware Graham, Irene Fambro, Matilda Hartley, Ella M. Parks, Johnnie M. Thompkins, Madie Reeves, Lula B. Lee, Maggie L. Underwood, Corine C. Langston, Verdell Allen, Wilhelmenia S. Leonard, Anna Goodwin, Zedine Mitchell Chaney, Robert Johnson Rogers, Louie Brantley, Janie C. Ferguson, Ella J. Smith, Florine Jackson, Susie Moore Harris, Louise C. Watkins, Sarah Body Lane, Mattie H. Thomas, Adel Toliver, Mamie Parker Ficklin, Katherine Harris, and Julia Stancel.

Among the retired teachers who could serve as rescource persons on Black education in Bibb County are: Johnnie Young Powell, Florence Jones Clowers, Willie P. Thomas, Emma L. Price, Katie C. Fields, Johnnie Smith, Clara B. Smith, Lillian Roundtree Ford, Mattie Peeks, Bernice B. Ridley, Laura Epps Wynn, Levena Butts, Lillian Ricks Calhoun, Cora Carswell Dickey, Evelyn Walker, Dorothy C. Bonner, Hazel Roulac, Lizziebeth Kemp, Annie M. Reid, Mattie T. Johnson, Frankie H. Brown, Johnnie Smother Riggins, Katherine Gibson, Ezell Jones Frambro, Julia Sparks Randall, Valeria Williams, Moneta D. Price, Gussie Pope Felton, Trudie Richardson, Ruby Collins, Katherine Jasper and Ollie Ruth Mabry.

(*Blacks who served in administrative positions)

## *JEWS*

Religious learning was an important goal of the family and community. Even in the "Old World", a person needed it to survive. Jews had to read the "Holy Scriptures". This meant that some Jews could read and write in Hebrew, and sometimes in other languages. Boys had to attend religious schools run by the community.

By 1870 there were more than 300,000 Jews in the United States. Most of them were poor and had very few skills. Today two-fifths of the more than six million Jews in the United States live in or around New York City. Most of them today are in the middle class. The change was caused chiefly by the drive to educate their children. It became the goal of families to give their children as much education as possible. Even free education often meant great sacrifices for parents. Fathers and mothers worked long hours – six or seven days a week to provide for the family so that the children could remain in school.

At the turn of the 19th century a number of organizations existed to provide some form of education to reach many people who were not enrolled in schools. Organizations such as the Progressive Clubs, Young Men Hebrew Associations, German Reading Clubs, Harmony Clubs, B'Nai B'rith and newspapers served the purpose of maintaining knowledge of Judiasm and in introducing many ways of the "New World". Jewish Community Centers were organized throughout the country. Each center had its clubs, classes, festival celebrations, lectures, concerts, and exerted a broad educational influence on families and the community as a whole.[130]

In the Middle Georgia area, the Hebrew School of the Congregation of Temple Beth Israel had its beginning in the vestry room of the synagogue in 1859. This school was sponsored by the Hebrew Benevolent Society. The Jews had many ups and downs in maintaining the school for their young. Their problem was financial in nature – not being able to pay adequate salaries for teachers. Yet, they were determined to have a Jewish Christian private school.

A small fee, or tuition was charged. Tuition was free to members' children, and to others it was $5.00 per month. They also gave five free scholarships to families unable to pay, but who wanted children to matriculate in Jewish School. This proved to be workable except some of the members were not paying dues. Then the congregation had to be taxed extra. The basic curriculum consisted of Hebrew, English, and German languages.

According to Rabbi Newton J. Friedman, on September 2, 1866, Rev. Mr. Davidson was elected for the purpose of teaching the children, as well as to act as Hazan or Shochet. It was determined that a house would be used for the school and serve as the living quarters for Rev. Davidson. The members sending children to school would have to equally divide the expenses for the use of the house. A few months later, Rev. Davidson was dismissed, and the parents of children of school age decided to send their children to public school instead of trying to develop a parochial school in Macon. On weekday afternoons and Sunday mornings, children received religious training in the Temple.[131]

The following activities will help you strengthen your social studies skills in understanding dates and events in history. Dates help you to understand the sequence of events and how each influenced the other. The activities will also help strengthen your reading and writing skills.

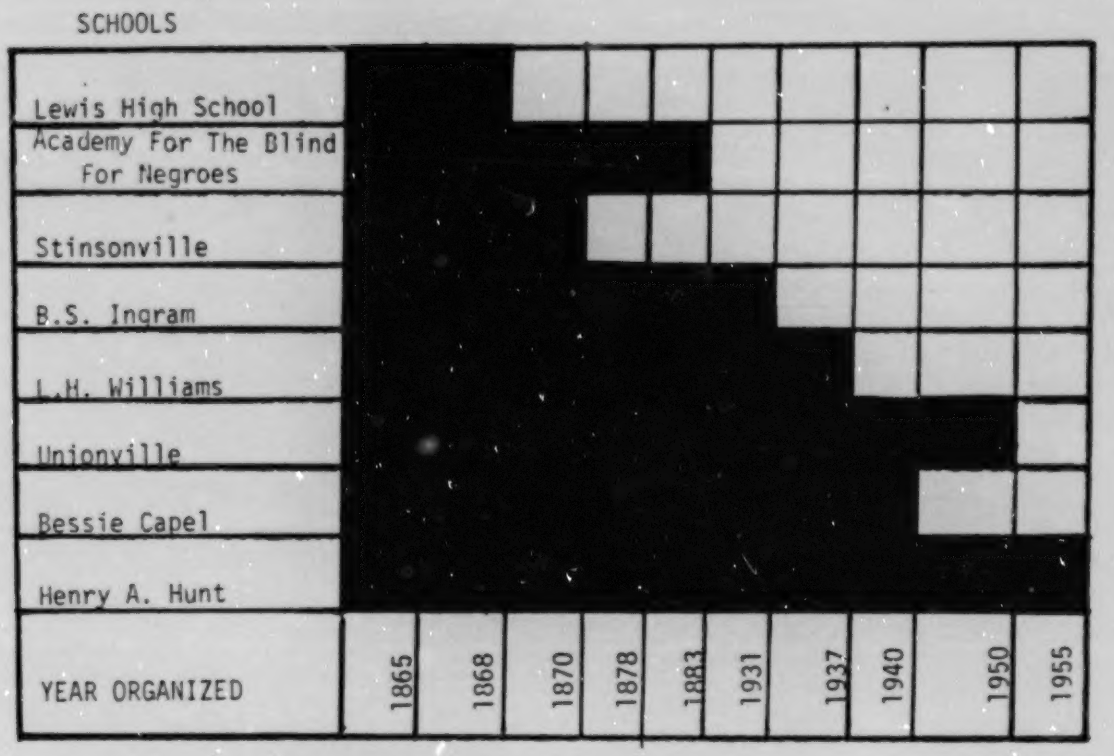
V. Education of Ethnic Groups in Macon and Middle Georgia
    A. Indian-Americans
    B. African-Americans
    C. Jewish-Americans

***Activity:***

Read the following chart and answer the questions below.

**ACTIVITY**

Study the graph carefully and answer the questions.



1. What was the first school built?
2. Which school was built in 1950?
3. How many years are between the establishments of Unionville and Bessie Capel schools?
4. What school was built last?
5. Which school was built in 1883?

***Activity:***

Solve each of the word problems below:

1. In 1955 schools were consolidated in Jones County. How long ago has that been?
2. In earlier years in Jones County, black teachers made $18.00 a month if they were a beginning teacher. How much would a beginning teacher make for a year?
3. The maximum a black teacher would make in earlier years in Jones County was $35.00 a month. What would the maximum salary be for a black teacher who taught during this period in Jones County?
4. James Deveraux, a black senator from Jones, Twiggs and Wilkinson Counties was elected in 1866. The only black elected official in Jones County today, Board of Education Member, William A. Black, began his term in 1970. How many years were there from the first elected official with the beginning term of the last elected official?
5. The KKK was very active in Jones County in the 1950's The KKK protested movies being shown at the ony segregated theater in Gray. This clan activity was documented by CBS in 1967. How long ago has that been?

***Activity:***

Study the following time-line and answer the questions which follow.

Creek Indians

Prior to 1820 — Most Indian children were educated by their elders in ways of survival and protecting the tribe. Tradition and legends were preserved by word of mouth. Early settlers made some effort to educate Indians to Christianity.

1832 — The Creek Indians had signed the Removal Treaty and the Trail of Tears had begun. More than four thousand died on the Trail.

1857 — Rev. Joseph S. Murrow was ordained and sent to the Creek Nation (Oklahoma) to teach and preach. He was supported by the Baptist Mission Board for 72 years until his death in 1929.

1880 — Most Indians had been defeated and placed on reservations. Many resisted having their children educated by the white man. However, some were sent to boarding schools on the reservation away from their families.

1972 — Several Creek Indians had returned to the middle Georgia area to work at the Ocmulgee Indian Mounds. Gradually, they integrated into the Middle Georgia culture and worked as teachers, salesmen, and other jobs. Their children attended public and private schools.

1984 — The Ocmulgee National Monument has been completely renovated and depicts the life and culture of the first inhabitants of the Middle Georgia area.

Afro-Americans

1865 — The American Missionary Association in cooperation with the Freeman's Bureau started formal education for Afro-Americans in the Middle Georgia area.

1868 — Lewis High School was established and operated by the American Missionary Association. It was located on the corner of New and Pine Streets.

1872 — The Georgia Assembly approved an Act to establish a permanent Board of Education and Orphanage to maintain in any event and in any place separate facilities for each race in the matter of schools and orphanages. Fourteen schools were established and operated for six months with a tuition of seventy-five cents per month.

1876 — Fire destroyed Lewis High School.

1877 — Lewis High School was rebuilt with a second building to house the primary and intermediate grades, a library, and industrial arts rooms. The school was also renamed Ballard Normal.

1888 — A new brick structure was built for Ballard Normal by the American Missionary Society with eight class rooms, cloak room, recitation room, office, and dormitory space for boys.

1889 — Additional classrooms were constructed to include twenty-seven with dormitory space for girls. These facilities provided educational opportunities for Afro-Americans in the Middle Georgia area for nearly thirty years with graduation classes from 1881 - 1944.

1893 — The Afro-American public schools were allowed to operate during the winter months.

1899 — The American Baptist Home Mission Society of New York established the Central City College, located in Northeast Macon. The college was later renamed Georgia Baptist College and was operated by the Black Georgia Baptist Convention.

1900 — The Colored Academy For the Blind had been established.

1916 — Ballard Normal School was relocated to the Pleasant Hill Community at the foot of Forest Avenue. The curriculum included kindergarten through grade twelve, college preparatory courses, teacher training and home economics.

1920 — Beda-Etta College was founded by Minnie Smith.

1923 — Monroe Street School was renamed Hudson Industrial School with 291 students enrolled from grades eight through ten. Rev. James T. Saxon established a vocational school for veterans in the basement of his church in East Macon.

1929 — Hudson Industrial School had its first graduation class which included twenty-seven girls and nine boys.

1940 — The word ***Normal*** was dropped from Ballard Normal, and the official name became Ballard High School.

1944 — Bibb County Board of Education and Orphanage gained complete control of Ballard High School.

1949 — Ballard-Hudson High School was established. It combined the student populations of the old Ballard and Hudson High Schools.

1959 — Peter George Appling High School was established in Northeast Macon.

Jewish Americans

Prior to 1859 — Children were taught at home by parents

1859 — Congregation obtained charter for Temple Beth Israel and plans were made for a Hebrew School

1866 — Rev. Davison was hired as Hazan or Shochet to instruct the children. Four months later, because of financial problems, it was decided to send Jewish children to public schools. Weekday afternoons and Sunday mornings they received religious training at the Temple.

1868 — Jewish Religious School was begun at Temple Beth Israel.

1874 — First Temple was completed.

1901 — New Temple Beth Israel cornerstone laid.

1902 — Temple completed.

1904 — Sherah Israel Congregation established.

1922 — Sherah Israel Temple dedicated.

1. From the time lines, write an essay to compare and contrast the educational opportunities of each group.
2. Write an essay explaining the role of Lewis High School in the Middle Georgia area.
3. Write an essay explaining the role of public education in Macon and Bibb County since 1968.

## POLITICS — AFRICANS

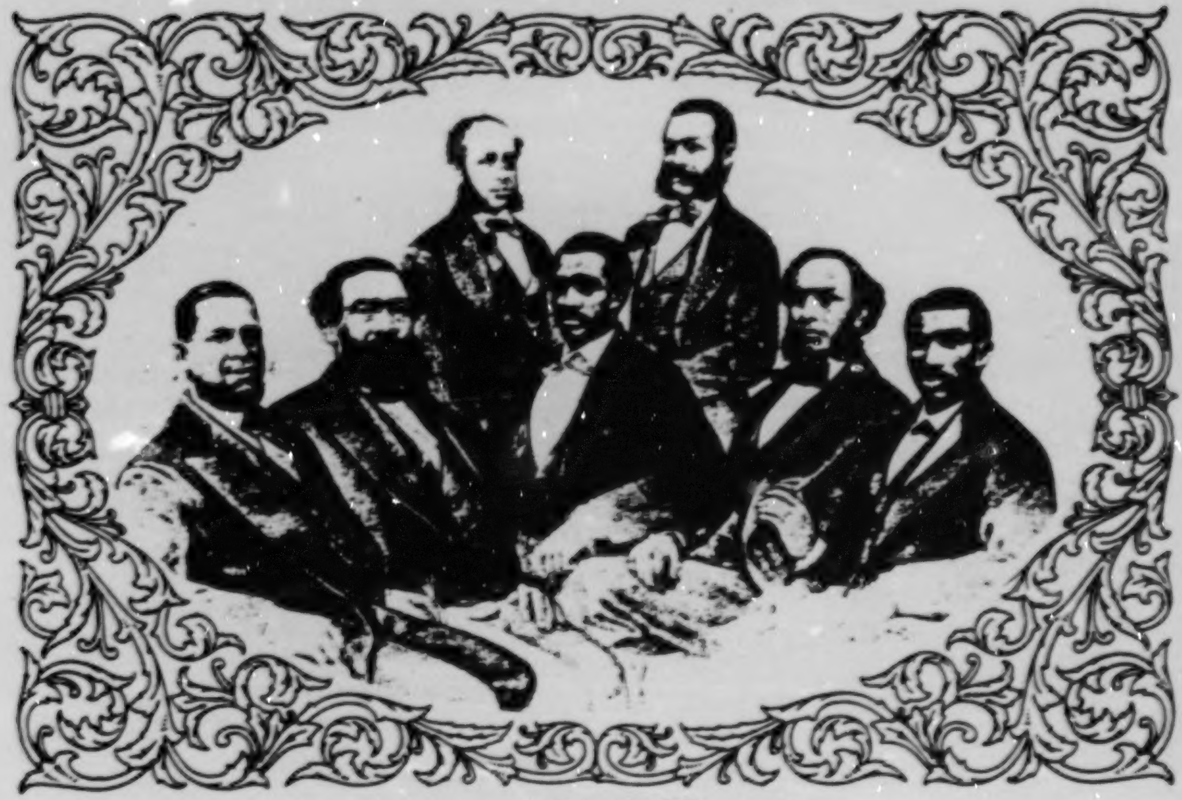
Not long after Negroes were emancipated from slavery, they were granted the right to vote and hold office. This made them eligible to engage in a life activity that was entirely new to them. Because of the conditions under which they lived in slavery – agriculture, domestic, personal service, and trades – they had very little experience with politics. Hence, at the beginning, Negroes were unable to comprehend the significance of this right and did not know what steps to take to exercise it.

Agents from the Freedman's Bureau and the Union League from the North instructed and guided Negroes through this difficult period. One of the first things Negroes learned was that it was through the efforts of the Republican Party that they got their freedom. As an indication of gratitude, they forthwith identified themselves with that party and developed a fanatical loyalty to it. The newly freed Negroes became so attached to the Republican Party that voting the party ticket was for them a sort of religion. Their ministers taught them that devotion to the party was as great a virtue as devotion to the cause of Christ.[132]

The great majority of the Negro office holders, like most of the voters, were men who had little or no education. Thus, in the states of the South, there was the strange phenomenon of large numbers of illiterate or near-illiterate men serving as lawmakers. Slavery did not permit them to learn pertaining to lawmaking. However, in some of the state legislatures and in the United States Congress, there were Negroes whose behavior was equal to that of whites.[133]

With the passage of the Fifteenth Amendment, guaranteeing the Negro that neither his race, color, nor previous status as a slave constituted grounds for his denial of the vote by the states, twenty (20) Negroes had served as United States Representatives, and two (2) had served as United States Senators in Washington by the end of the century.[134]

*Black Americans in Congress*



*1870-1977*

Hiram R. Revels, the first Negro Senator, and early Negro Representatives in Congress.
Robert C. DeLarge Jefferson H. Long
Hiram R. Revels Benjamin S. Turner Josiah T. Walls Joseph H. Rainey Robert B. Elliott

### ***Jefferson Long, Congressman From Georgia***

Jefferson Franklin Long was born in Crawford County, Knoxville, Georgia, on March 3, 1836. He was self-educated and had a prosperous business in Macon as a tailor by the end of the Civil War. He was very active in politics, and worked his way up in the Republican Party. In 1869, he was nominated to represent the Fourth Congressional District. He fought a hard compaign, speaking out against lynching and other violence, winding up with a rally in Macon on the eve of the election. "If you will stand by me, we will take the polls tomorrow and we will hold them," he told the cheering crowd. He made a forceful appeal to the newly enfranchised Blacks to vote for the party that had improved their lot. His followers marched with him to the Macon Courthouse on December 20, 1869. They were attacked by a mob of whites and several people were killed. Yet, Long was elected by nine hundred votes over a Caucasion Democrat. He and three other members from Georgia – all white – were seated on January 16, 1871.

Although Long's congressional career was too fleeting for him to demonstrate either ability or lack of it, he did become the first Black member to address the United States House of Representatives on February 1, 1871. The issue was an act to move for general restoration of office holding rights to former Confederates through the revision of the test oath. Since 1862, every paid public official in the United States, except the President, had been required to swear he had never voluntarily borne arms against the country or aided those who did. The following is a portion of Jefferson Long's speech to the United States House of Representatives.

### ***DEMAND PROTECTION OF LOYAL MEN IN THE SOUTH***

BY: Jefferson Franklin Long

Some Black Congressmen, aware of the activities of the Ku Klux Klan and other white vigilante groups, opposed the removal of all political disabilities that had been imposed upon former Confederates. Demanding intervention by the Federal government to protect loyal men, black and white, they supported such measures as the Enforcement Bill, which gave authority to the President to intervene to suppress violence.

Mr. Speaker, the object of the bill before the House is to modify the test-oath. As a citizen of the South, living in Georgia, born and raised in the state, having been there during the war and up to the present time, I know the condition of affairs in the State. Now, sir, we propose here today to modify the test-oath, and to give to those men in the rebel states who are disloyal today to the Government this favor. We propose, sir, to remove political disabilities from the very men who were the leaders of the Ku Klux Klan and who have committed midnight outrages in the State.

What do those men say? Before their disabilities are removed they say, "We will remain quiet until all of our disabilities are removed, and then we shall again take the lead." Why, Mr. Speaker, in my State since emancipation there have been over five hundred loyal men shot down by the disloyal men there, and not one of those who took part in committing those outrages has ever been brought to justice. Do we, then, really propose here today, when the country is not ready for it, when those disloyal people still hate this government, when loyal men dare not carry the "stars and stripes" through our streets, for if they do they will be turned out of employment, to relieve from political disability the very men who have committed these Ku Klux Klan outrages? I think that I am doing my duty to my constituents and my duty to my country when I vote against such proposition.

Yes, sir: I do mean that murders and outrages are being committed there. I received no longer ago than this morning a letter from a man in my State, a loyal man who was appointed postmaster by the President, stating that he was beaten in the streets a few days ago. I have also received information from the lower part of Georgia that disloyal men went in the midnight disguised and took a loyal man out and shot him; and not one of them has been brought to justice. Loyal men are constantly being cruelly beaten. When we take the men who commit these outrages before judges and juries we find that they are in the hands of the very Ku Klux Klan themselves who protect them.

> Mr. Speaker, I propose, as a man raised as a slave, my mother a slave before me, and my ancestry slaves as far back as I can trace them, yet holding no animosity to the law-abiding people of my State, and those who are willing to stand by the Government, while I am willing to remove the disabilities for all such who will support the Government, still I propose for one, knowing the condition of things there in Georgia, not to vote for any modification for the test-oath in favor of disloyal men.[135]

Long stated that the former Confederates were bold and candid about their intention to seize control as soon as their political disabilities were removed. He charges that in Georgia where it was not safe to carry the "Stars and Stripes," more than 500 loyal men had been shot down by the disloyal men there, and not one of them had been brought to justice. He also stated that law-abiding citizens were continually losing their jobs because of their political beliefs. This bill, clearing the way for most ex-confederates to qualify for public office without first establishing their allegiance to the Union, passed a few days later without the signature of President Grant.

On March 3, 1871, the Forty-First Congress, the first in history with Black participation, came to an end. Long returned to Macon, Georgia knowing that southern whites, now in full control of all the forces of government, would use whatever means necessary to keep Negroes out of public office. Little did he know that it would not be until the Ninety-Third Congress before another Negro would serve as a United States Representative from Georgia.[136]

In the Georgia General Assembly, of the 169 delegates attending, the great majority were scalawags (Southerners supporting the North); nine were carpetbaggers (Northern Republicans); thirty-seven were Negroes; and about twelve were conservative whites.

In the election for the General Assembly in 1868, three Negroes were elected to the Senate and twenty-nine to the House. (See Table 13.)

Henry McNeal Turner was elected to represent Macon and Bibb County. Turner was born free in 1834 in South Carolina, served as a servant in a lawyer's office in Abbeville and was taught to read and write. He later became a Methodist Minister and entered Trinity College in Baltimore where he studied Latin, Greek and Hebrew. He was a conservative and stood for an educated elec-

## TABLE 15

## BLACKS ELECTED TO GEORGIA LEGISLATURE IN 1868, INCLUDING COUNTIES THEY REPRESENTED, VOTER REGISTRATION BY RACE, AND VOTES CAST FOR GOVERNOR

| County | Legislators | Chamber | Race | Voter Registration | | Votes Cast |
|---|---|---|---|---|---|---|
| | | | | Black | White | For Governo |
| Baldwin | Peter O'Neal | House | Black | 1,269 | 666 | 1,709 |
| | George Wallace | Senate | Black | | | |
| Bibb | J. Filpatrick | House | White | 2,596 | 1,995 | 4,111 |
| | J. E. J. Franks | House | White | | | |
| | H. M. Turner | House | Black | | | |
| Bryan | U. L. Houston | House | Black | 367 | 249 | 461 |
| Burke | Malcolm Claiborn | House | Black | 2,590 | 792 | 2,614 |
| | John A. Madden | House | White | | | |
| | John Warren | House | Black | | | |
| Chatham | A. A. Bradley | Senate | Black | 5,536 | 2,886 | 7,253 |
| | C. K. Osgood | House | White | | | |
| | James Porter | House | Black | | | |
| | James M. Simms | House | Black | | | |
| Clark | Madison Davis | House | Black | 1,156 | 955 | 1,904 |
| | Alfred Richardson | House | Black | | | |
| Columbia | Romulus Moore | House | Black | 1,854 | 669 | 1,679 |
| | J. M. Rice | House | White | | | |
| Dougherty | Philip Joiner | House | Black | 2,375 | 387 | 2,819 |
| | A. R. Reed | House | White | | | |
| Greene | R. L. McWhorter | House | White | 1,526 | 1,002 | 2,392 |
| | A. Cosby | House | Black | | | |
| Hancock | E. Barnes | House | Black | 1,545 | 746 | 1,919 |
| | W. H. Harrison | House | Black | | | |
| Harris | W. J. Hudson | House | White | 1,274 | 1,140 | 2,010 |
| | Samuel Williams | House | Black | | | |
| Jasper | T. M. Allen | House | Black | 968 | 696 | 1,454 |
| Jefferson | Benjamin Ayre | House | White | 1,273 | 686 | 1,480 |
| | Alexander Stone | House | Black | | | |
| Laurens | George Linder | House | Black | 640 | 698 | 896 |
| Liberty | W. A. Golden | House | Black | 874 | 294 | 856 |

## TABLE 13 (continued)

## BLACKS ELECTED TO GEORGIA LEGISLATURE IN 1868, INCLUDING COUNTIES THEY REPRESENTED, VOTER REGISTRATION BY RACE, AND VOTES CAST FOR GOVERNOR

| County | Legislators | Chamber | Race | Voter Registration Black | Voter Registration White | Votes Cast For Governor |
|---|---|---|---|---|---|---|
| Macon | F. H. Fyall | House | Black | 1,419 | 641 | 1,749 |
| | Robert Lumpkins | House | Black | | | |
| McIntosh | T. J. Campbell, Jr. | House | Black | 713 | 164 | 581 |
| | T. J. Campbell, Sr. | Senate | Black | | | |
| Morgan | A. J. Williams | House | White | 1,229 | 630 | 1,657 |
| | Monday Floyd | House | Black | | | |
| Muscogee | James G. Maull | House | White | 1,955 | 1,145 | 2,810 |
| | Abraham Smith | House | Black | | | |
| Richmond | T. P. Baird | House | Black | 3,504 | 2,491 | 4,825 |
| | J. T. Bryant | House | White | | | |
| | E. Tweedy | House | White | | | |
| Talbot | Marion Bethune | House | White | 1,256 | 822 | 1,825 |
| | J. T. Costin | House | Black | | | |
| Warren | S. Gardner | House | White | 1,219 | 751 | 1,668 |
| | John Neal | House | White | | | |
| Wilkes | Richard Bradford | House | White | 1,362 | 597 | 1,651 |
| | E. Belcher | House | Black | | | |

*SOURCES:* *House Journal* (1868), 8-9; *Report of Madison Bell, Comptroller General of Georgia . . . August 11, 1868 to January 1, 1869* (1869), Table A.

torate. Among the measures he sponsored were an eight-hour day for workers, woman suffrage, and accommodations of equal quality for black and white persons on public vehicles.[137]

Henry McNeal Turner was the grandson of an African prince who had been brought to America in the late 18th century and held in slavery, but was later given his freedom. At the break of the Civil War, he was the first black Chaplain ever commissioned in the U. S. Army. President Lincoln appointed him in 1863 and he was assigned to the 1st Regiment, U. S. Colored Troops. Two years later President Andrew Johnson appointed him Chaplain in the regular army where he was assigned detail in the Freedman's Bureau in Georgia.

When the Reconstruction Acts were enacted in the U. S. Congress in 1867, he called the first Republican Convention in Georgia and was elected a member of the Georgia consitutional convention which met in Atlanta. During the convention two of his resolutions were passed from the floor. The first one provided relief to banks in the state which had been forced to close their doors because of the severe depression which followed the war. The second resolution delcared all civil offices vacant.

During the first session of the legislature, heated debates were conducted in both houses as to whether Negroes were eligible to hold office under the new constitution. The senate made the first open attack, when conservative leader, Milton A. Candler included in a resolution, already before the members, the question of the eligibility of members under the 14th Amendment. He specifically raised the question of the right of the three Negroes to their seats in the Senate by reason of their color. A similar resolution was introduced in the House and by a vote of 83-23, the black members were unseated on September 3, 1868. The Senate followed the house and by a vote of 24-11 the black senators lost their seats on the grounds that they were persons of color.

In 1867, the Republican Congress wrestled the control of Reconstruction in the ex-Confederate states away from President Andrew Jackson. As a part of "Congressional Reconstruction", the southern states were required to hold new constitutional conventions and elect new governments with the participation of both white and black citizens. Turner helped organize the freed slaves into Georgia's Republican party and was elected to the state legislature from Macon, but the white legislators refused to permit the seating of black representatives.

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Turner's impassioned address before the legislature, protesting the ouster, was later prublished in pamplet form. (See Turner's Speech before the Georgia Legislature.)

Henry McNeal Turner led the fight against expulson. He traveled around the state holding meetings and made an appeal to congress concerning this matter. Congress refused to seat any U. S. Representatives from Georgia and ordered the second reconstruction of the state under the military rule of General Terry in 1869.

The black legislators were reseated in 1870 and soon afterwards General Terry held housecleaning, expelling all the white members who would not take the oath of office under the new constitution or were otherwise found to be ineligible.

Turner was very active in the legislature and a very vigorous debator. He introduced many bills, one of which was to create the office of the lieutenant governor.

When the United States Supreme Court killed the Civil Rights Act of 1875, Turner became more and more disenchanted with both the Republican and Democratic parties. He lost his belief that the northern liberals were the last hope for Blacks in the south. After his term in 1870, he became active in other things such as Bishop in A. M. E. Church, appointed by the president as Consul to Liberia, Chancellor of Morris Brown College in Atlanta, Georgia and the Back-To-Africa Movement.[138]

Other Negroes who served in the Georgia legislature during this period from the Middle Georgia area were: George Ormand and A. Simmons of Houston County and G. H. Clower of Monroe County.[139]

During the election of 1870 in Macon, Edward Woodliff was elected as the first black alderman. He was elected from a field of three, including two white candidates for a seat in the municipal lawmaking body from the Third Ward. His grandson, Cassander, was the first Black to be admitted to the Georgia Bar.

Henderson Dumas, another black Republican in politics, ran for alderman in 1870, but was defeated in his bid for a seat from the Fourth Ward. (See Table 14). At the county level, Peter Perkins was elected for County Treasurer, and Lewis Smith as County Coroner. Edward Woodliff offered for re-election in 1872, but was defeated by one of two white challengers, Hayne Ellis. In

1872, unlike his first race, he had to vie for votes from the city's four wards. An examination of the minutes of the aldermanic body for the period of his service suggested that his record was as creditable as those of the eleven white members.

By the turn of the century, blacks had lost most of the gains they had made and by 1908 were disfranchised for many reasons.

One of the most important reasons was that the number of black registered voters declined drastically. Many were driven from the polls by the poll tax, and no blacks could vote in the primaries.

Another reason was that the Democratic white primary – in which only whites were permitted to vote – kept blacks politically impotent during this period. County records showed that the poll tax was being paid as far back as 1875 in Bibb County and was outlawed in 1944. The white primary was started in 1901 and stopped by the United States Supreme Court in 1945.

In 1944, the last year the poll tax was collected, there were 785 Blacks paying the tax and 7,889 whites. Blacks at the time were allowed to vote only in general elections.

According to William P. Randall, a long time civil rights activist, in 1946 the ballot was again extended to blacks in the Middle Georgia area in the primaries. Blacks were able to wield some balance of power by pooling their votes behind the white candidates who were more sympathetic toward their cause. For an example, in 1956, James I. Wood captured the office of Sheriff on the strength of the black votes. He received 3,016, or about 97 percent of the 3,193 black botes that were cast. This assured him a victory in the election with 11,977 votes, to his opponents 10,029.

Another example was in the mayoral election of the 1959 Democratic primary. Ed Wilson carried 81 percent of the black vote. As a result of the black vote, he received 53 percent of the total vote.

However, the black bloc vote was not strong enough to put a local black merchant, Larkin Marshall, a candidate for the Progressive Party, into office. He ran for the United States Senate in 1948 against Richard B. Russell. Several black candidates have run for office on the strength of the bloc vote but lost because of county wide elections.

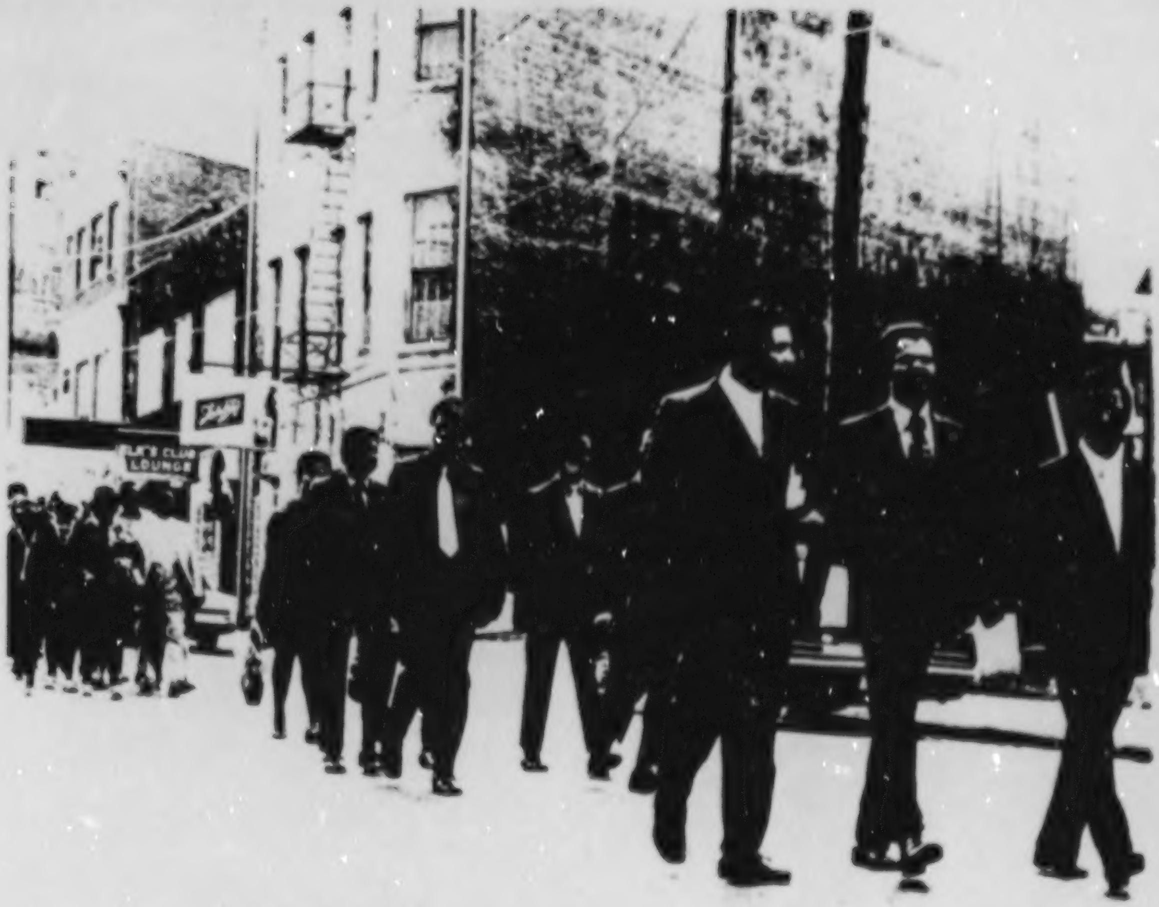
## TABLE 14

## RETURNS IN MACON'S MUNICIPAL ELECTION OF DECEMBER 10, 1870

| Positions | Candidates | Votes |  |  |  |  |
|---|---|---|---|---|---|---|
|  |  | 1st Ward | 2nd Ward | 3rd Ward | 4th Ward | Totals |
| Mayor: | W. A. Huff** | 466 | 654 | 468 | 595 | 2,165 |
| Chief of Police: | J. B. Cumming | 213 | 351 | 237 | 289 | 1,178 |
|  | James Martin* | 259 | 378 | 237 | 322 | 1,196 |
| Treasurer: | C. J. Williams* | 253 | 445 | 265 | 481 | 1,444 |
|  | Richard Curd | 230 | 289 | 218 | 148 | 885 |
| Clerk: | J. A. Williams* | 233 | 486 | 236 | 325 | 1,280 |
|  | E. J. Wall | 228 | 257 | 238 | 284 | 1,007 |
| Aldermen: | E. P. Strong* | 259 |  |  |  | 259 |
|  | Dell Darrett | 238 |  |  |  | 238 |
|  | D. Daley* | 254 |  |  |  | 254 |
|  | P. Peyton | 237 |  |  |  | 237 |
|  | R. Waggenstein* | 241 |  |  |  | 241 |
|  | Charles E. Damour | 196 |  |  |  | 196 |
|  | E. Crockett | 321 |  |  |  |  |
|  | H. P. Westcott | 312 |  |  |  |  |
|  | M. Thornton | 317 |  |  |  |  |
|  | J. Wilbourne* | 416 |  |  |  |  |
|  | J. J. Clay* | 404 |  |  |  |  |
|  | P. Fitzgerald* | 406 |  |  |  |  |
|  | W. L. Ellis* |  |  |  | 413 |  |
|  | B. C. Smith |  |  |  | 241 |  |
|  | P. Bartram |  |  | 241 |  |  |
|  | Jacob Ruxxell* |  |  | 247 |  |  |
|  | E. Woodliff* |  |  | 249 |  |  |
|  | G. B. Roberts* |  |  |  | 469 |  |
|  | A. R. Tinsley* |  |  |  | 354 |  |
|  | A. J. Smith |  |  |  | 362 |  |
|  | W. B. Clarke |  |  |  | 291 |  |
|  | H. Dumas |  |  |  | 281 |  |

***SOURCES:*** Macon City Council Minutes, December 13, 1870, 437; Ibid., December 14, 1870, 438.

*Elected.



A picture of one of many Civil Rights marches held during the late 60's and early 70's. Leading this march are Reverend Marshall Stinson, (left) Reverend Julius Caesar Hope, (center) served as president of the state N.A.A.C.P. and the first black to run for mayor for the city of Macon, and Harry Randall, son of long time civil rights leader, William P. Randall, (Photograph courtesy of the Macon Telegraph and News.)

Voting by districts during the 70's helped to put blacks into public office. It was during this time that the United States Justice Department served as a watchdog to ensure that new voting districts would give blacks an opportunity of being elected.

As a result of the new voting districts, the first black school board members, Delores Cook and Dr. R. J. Martin, were elected in 1972, thus becoming the frish blacks elected to public office in Bibb County since Reconstruction. However, Dr. D. T. Walton, Jr. and William S. Hutchings had been appointed to the school board in 1969 when it was operating under a self-perpetuating system. Hutchings offered for re-election and won his post in a county-wide election in 1974. He is the only black who has won a county-wide seat in Bibb County.

In 1974, Billy Randall and David Lucas became the first district black legislators to serve in the state legislature from Bibb County since reconstruction.

Blacks filed a federal court suit charging that at-large voting in the city violated their constitutional rights, and after the insistence of federal officials, City Council submitted a redistricting plan.

The plan which was introduced by the black legislators and signed by the Bibb delegation was accepted by the federal government. It called for five members of the City Council to be elected at large and ten to be elected by diaricts. Five blacks were elected to City Council for the first time since Reconstruction in 1975. The members were Vernon Colbert, Eddie Smith, Delores Brooks, Julius Vinson, and Willie Hill. Eddie Smith later resigned his post and Henry Ficklin was elected. Gerald Harvey and Thelma Dillard were elected to City Council in 1980.

The County Commissioners also agreed and worked out a plan, which was approved by the Bibb delegation and federal officials which called for four of the members to be elected by districts and one at large. As a result, Albert Billingslea and William P. Randall became the first black County Commissioners in the 1980 elections.

In 1975, Macon had its first black to run for mayor. Julius C. Hope, former pastor of First Baptist Church and past state president of the National Association for the Advancement of Colored People (N.A.A.C.P.), running as a democrat, forced his opponent, Buckner Melton into a run off. Although Hope lost the election, he received twenty-eight percent of the black vote and two percent of the whites.

Other firsts for blacks was the appointment of Thomas Jackson as judge of municipal court by Mayor Buckner Melton. Jackson was a long time civil rights lawyer in the Middle Georgia area. Herbert Dennard, president of the Concerned Citizens League, and Booker W. Chambers, a local minister were elected to the Water and Sewage Authority.

Although the percentage of black voters has increased over the past few years, their voting is at least ten percent less than whites.

## *POLITICS — JEWS*

"Ten thousands of Jewish immigrants of the Pre-Civil War era came from lands where Jews suffered medieval restriction. They had been denied the right of citizenship, freedom to travel, education, and occupations as well as religious freedom. Large numbers who came to America came not only for materialistic reasons, but they also looked for the equality in political status that America promised to all."[141]

From the beginning, Jews in Georgia grasped every opportunity to exercise the rights of citizenship once they were granted to them. In the Middle Georgia area, where there is less prejudice and more political activity than in some sections, the Jewish community was soon involved in all social, economic and political issues.

Unfortunately, there was some prejudice, and it was harder to bear where Jews lived in small numbers in a community. Lazarus Strous, of a prominent American family famous for government service, and the founder of Macys', left Bavaria for economic reasons and settled in Talbotton, Georgia in 1852. They were the only Jews in the town, and in 1862, they moved to Columbus, Georgia when faced with anti-semitism.

In Macon, however, Rudolph Einstein (one of the founders of Temple Beth Israel) was one of 15 delegates of the Democratic party of Bibb County to decide in 1861 who would be sent as delegates to Baltimore. Mr. Einstein was appointed to the State Convention in Milledgeville (then capitol of Georgia) on June 14, 1861. By a two-thirds vote the convention sustained the seceders of Charleston.

By 1861, Mrs. Frank Dessau had organized a group of ladies into the Soldier's Relief Society. They made bandages and visited the 6,000 wounded Confederate soldiers crowded into Macon's hospitals. Some of these women were leaders of the riot that swept through downtown Macon and stormed the stores to take food and clothing while reprimanding merchants for the exhorbitant prices.

Other groups and individuals have played a role in Macon's politics. Among them are James Marshall, Walter Davis, John Jenkins, Rev. J. L. Key, past presidents of N.A.A.C.P.; Melvyn Williams, Charles Mathis, local attorneys; Aaron Cook, vocational education; William Barnes, aide to Congressman Billy Evans; Alex Habersham, publisher of Macon Courier; Elaine Lucas, President of Bibb County Voters League; Robert Brown, Associate Director of American Friends Service Committee; T. B. Hooper and former members of the old black democratic club, Rev. E. S. Evans of Mount Olive Baptist, Rev. H. R. Rancifer, Union Baptist, Rev. M. Stinson, Saint Luke, Rev. Van J. Malone, former pastor of First Baptist, Rev. M. F. Moon, Memorial Baptist, the Southern Christian Leadership Conference, Concerned Citizens League, the Black Liberation Front, and many professional organizations have at times played active roles in Macon's politics.[140]

In 1884, Mr. Nussbaum was elected to City Council and began a grand tradition of Jewish involvement in City Government. That same year, the Democrats achieved their first victory since the Civil War, and Macon celebrated with 100 rounds of cannon shots, bells all over downtown ringing simultaneously, and a barn fire on Cherry Street. Two members of the committee in charge of the grand celebration were M. G. Schwed and M. Nussbaum, Washington Dessau, Macon's outstanding orator, drew a crowd of 10,000 to hear his speech.

In 1887, the reform political administration elected Joe Dannenberg to City Council. This same year on May 11, M. Nussbaum gave a reception in his home on College Street for Governor Gordon.[142]

Other civic and political tasks were assumed by the members of the Jewish community. When it became apparent that a home must be found for Macon Hospital, Joe Dannenberg was on the committee to find and secure a location. Mrs. Isaac Block started the fund to buy surgical instruments. Joe Dannenberg, William Wolff, Sol Waxelbaum, M. Nussbaum and J. H. Hertz were among those applying for the hospital charter in 1890.

Organized charity was a field in which the Jewish women took a leading role. The Kings' Daughters were a non-denominational charity with Mrs. Joseph Dannenberg and Mrs. H. H. Hertz on the Central Board. Other members of City Council were J. Vann and I. Lilienthal.

With the city's expansion and need for more services, a Board of Trade was instituted and created in May, 1891. Joe Dannenberg was on the Board of Trade. The next year he was elected to the Board of Public Works and Sam Altmayer was elected to City Council.

By 1893, paved streets were finally becoming a reality in Macon. Morris Happ was on the paving committee of the Board of Trade. Stanley Elkan remembers that the little boys pulled out hunks of tar from between the sections of paved streets. They chewed the tar until mothers saw their black teeth.[143] City sewers were installed shortly thereafter while Sam Altmayer was on the committee.

Macon's 75th birthday, the Diamond Jubilee, was celebrated with parades and many festive activities in 1898. E. A. Waxelbaum was president of the carnival association which planned the Jubilee. Pictures from that proud time are in Nancy Anderson's ***Pictorial History of Macon,*** Georgia.

As the 1800's ended, there was more involvement of Jews in the civic affairs of Macon. Rabbi Marsusson and Stephen Popper were elected to the Board of Directors for the Library in 1989; and H. H. Hertz was appointed to the Board of Education and as Postmaster in 1899.

Morris Happ continued the tradition of Jewish Council Members when he was elected to City Council in 1902 and served through 1904.

Lee Happ had an amazing 45 years on the Board of Education beginning in 1911 and continuing until 1955.

In 1912, Eli Elkan and Lee Happ were on City Council when the Macon Playground Association elected a beloved teacher, Miss Florence Bernd, as its secretary. Steve Popper was Vice President and Eli Elkan was a member of the board.

Rabbi Weiss was on the committee to organize a Chautanqua Society in 1917 to bring speakers and opera to Macon. The city has maintained an interest and support of the performing arts ever since.

The Ku Klux Klan was actively agitating against blacks and Jews in Georgia, but in Macon they did not seem to carry much weight against the Jews. In 1920, M. J. Michael became a charter member of Kiwanis Club and a member of City Council. M. J. Whitman was the first president of Macon's Lion's Club. Aleck Block was on the committee to build the City Auditorium. A. B. Bernd served as chairman of the 1921 committee to raise funds for a new library.

The Jews of Macon have never voted as a unit. Herbert Block was chairman of the Republican Party organization of Bibb County; but in 1948 at the Democratic National Convention in Chicago, Charles Block made the nomination speech for Senator Richard Russell in his bid to become president of the United States.

The immigrants to Georgia treasured the right to engage in civic and political life as citizens of their new land. The Jews of Middle Georgia have maintained that interest and sense of responsibility and involvement.[144]

## BUSINESS — AFRICANS

During the era of slavery very few blacks were involved in busines adventures. The system did not create an incentive in their struggle for education, health, political or economic prosperity. Some were able to peddle their goods within the community while others established little store fronts within their homes. However, there were a few exceptions throughout the Middle Georgia area. For example, Solomon Humphries, a free black who came to Macon during the early 1800's, was a successful merchant and cotton dealer. He owned a thriving business on the lower end of Cherry Street in which he employed white clerks and entertained many prominent whites in his two story house on Broadway. Although he gained the respect of whites and the wealthy, he had no legal rights and had to register each year with the clerk of the superior court. He purchased his freedom and that of his wife Patsy and his father Cyrus during the 1820's. In theory Humphries had his loved ones in his possession as "slaves" for several years. The state laws required that an act of the Georgia legislature was required to legitimize their freedom. He applied to the legislature for an act to emancipate Patsy and Cyrus in 1830, but the state lawmakers denied his request until 1834.[145] In August, 1855, the editor of the ***Macon Georgia Journal and Messenger*** pointed out about Humphries that "he was a resident of this place at its earliest settlement, and since that time has been well known – first, as a small trader, and afterward, for many years, as a merchant and cotton dealer." By the 1830's, "Free Sol," as he was called, operated a general store. He ran the following ad in the ***Macon Telegraph*** in May and June 1832:[146]

> Just received from New York and Charleston, a large handsome assortment of dry goods, groceries, hardware and cutlery, crockery, hats, shoes, bridles, saddles, linseed and lamp oil, iron, window glass, putty, salt, blacksmith's tools, etc.

Humphries was also one of the early land holders in Macon, In August, 1831, he purchased part of a lot in East Macon from John T. Lamar. As required by state law, land that he purchased after 1831 was through his guardian, Charles J. McDonald. In 1835, his property for tax purposes was valued at $7,990. In 1852, he purchased fifteen acres through McDonald on the west side of the Ocmulgee River.[147]

Between the 1830's and 1880's Edward Woodliff, a free black, was recognized as one of Macon's best known barbers. He came to Macon in 1832 and "opened a first class barber shop." An advertisement which appeared in the ***Macon Telegraph*** on August 6, 1850 is both informative and suggestive.[148]

> EDWARD WOODLIFF respectfully informs his old customers and the Public that he has removed his BARBER SHOP from the Floyd House to the Lanier House, where he has fitted up his room to very superior style, and will be happy to wait upon all who desire his services. Hair Dressing, Shampooing, etc., attended to in a manner that cannot fail to please.

Between the 1830's and 1880's he operated a barber shop and bath house in several locations in the city. In 1872, he was one of twelve barbers, seven Blacks and five whites. He was located at Mulberry and Second Streets. In 1877, Woodliff's parlor was in Brown's Hotel, which was situated at the corner of Fourth and Plum Streets, immediately opposite the "Passenger Depot." Financially, he was probably Macon's most successful barber during the ninetheenth century.

In 1843, Woodliff purchased his slave wife, Mahalia Spicer at a price of $800. The family residence was on Spring Street at the corner of Wharf (Riverside Drive). He was known by his contemporaries for his educational, political and economical efforts on behalf of blacks in the city.

From money accumulated as a barber, Woodliff also invested in real estate before the Civil War. As required by Georgia laws, he purchased about twelve lots and houses through his guardian, Abner P. Powers. Between 1847 and 1859, he acquired land in several locations in Macon.[149]

The Freedman's Savings Bank was another business established to help blacks primarily in the area of education. It had thirty-three branches, four of which were located in Georgia at Atlanta, Macon, Augusta and Savannah. (See Table 15). During the nine years of its existence from 1866 to 1875, the total deposits amounted to $56,000,000 for the entire South.[150]

During the period of Reconstruction, blacks had a certain degree of political and economic opportunity. This was made possible by those who were sensitive to their needs and the guidance and protection of federal troops. Blacks had a definite role in the life of the community, although ***segregation*** barred them from developing their potential. Because of the dual system, the social

### TABLE 15

### DEPOSITS IN GEORGIA BRANCHES OF THE FREEDMEN'S SAVINGS AND TRUST COMPANY AS OF FEBRUARY 14, 1874

| Locations | Deposits | % of Total |
|---|---|---|
| Atlanta | $ 28,404 | 9 |
| Augusta | 96,882 | 29 |
| Macon | 54,342 | 16 |
| Savannah | 153,425 | 46 |
| Total | $ 333,053 | 100 |

**SOURCE:** ***House Miscellaneous Document Number 16, 39 Cong., 2d Sess.***, 91

life, business, employment, and social attitudes toward blacks were greatly influenced by segregation.

During this period, blacks made some gains, but with the end of Reconstruction, political and economic participation declined, and utilmately blacks were ***disfranchised*** in Georgia in 1907.[151] Because of the dual system, blacks were not allowed to enter most white business establishments, and turned to mercantile business. At first only a few succeeded; but gradually, by concentrating on sales and services primarily to blacks, their businesses began to prosper. Some examples are the Braswell family, James and Willis, who operated a barber shop on Cherry Street and blacksmith shop on Cotton Avenue; the Burdell and Logan Groceries on Cotton Avenue, Lamar Clay's Undertaker business; and the Penny Building Loan and Investment Company with A. S. Beasley serving as president and J. M. Brown, secretary-treasurer, on Cotton Avenue; and a newspaper in circulation owned by C. N. Robinson in 1896.[152] In 1900 Charles Hutchings and F. Hubbard held partnership in a funeral business and in 1910 Hutchings bought all rights to the business.[153] In 1902, Alvin Glasco operated a barber shop on Cherry Street and William Braswell was in dentistry.[154]

In 1919 two of the most important economic activities in the Black community were banking and insurance. The Liberty Loan and Investment Company was organized with a capital stock of $25,000 and in three years its funds on deposit totaled $740,000.[155] Charles Henry Douglass organized the Middle Georgia Savings and Investment Company in 1921. He served as president and Rev. W. R. Forbes was the chairman of the board of directors.[156] The company was engaged in banking and real estate. In August of 1923 at the previous stock holders' meeting, the amount of business transacted within the previous twelve months was $227,729, including real estate transactions of $80,000. The total deposits for that period amounted to $28,245.00. These institutions were organized, financed and controlled by Macon Negroes.[157] Insurance business was the most productive during this period because of the security it afforded. The largest company was the People's Health and Life Insurance Company. The company was organized and financed by local blacks with E. O. Powell serving as the first president and O. M. Hall serving as secretary-treasurer.[158]

According to the Homosophien's newspaper, it was estimated that blacks bought about 125 city licenses annually for businesses of various kinds. In the city alone, there were about 40 grocery stores, 17 barber shops, fifteen cafes, eight cleaning and pressing establishments, two blacksmiths, two theatres, five butcher shops, two firms doing real estate business exclusively, three banks doing real estate business, three funeral directors, one haberdashery, two wood coal dealers, two printing offices, one weekly newspaper, one monthly magazine, eight insurance companies, four dentists, seven physicians, one hospital, two lawyers, one conservatory of music, and a number of building contractors, carpenters and insurance agents.[159]

Shortly after the bank failure in 1928 in Macon and the coming of the depression much of the economic activity and employment began to decline in the city. Table 16 shows the breakdown of the number of Blacks employed in the major occupations in the city by sex in 1930.

According to Kenneth Coleman in ***A History of Georgia***, Blacks during this period left the state in large numbers and went north for better jobs and higher wages. The census of 1930

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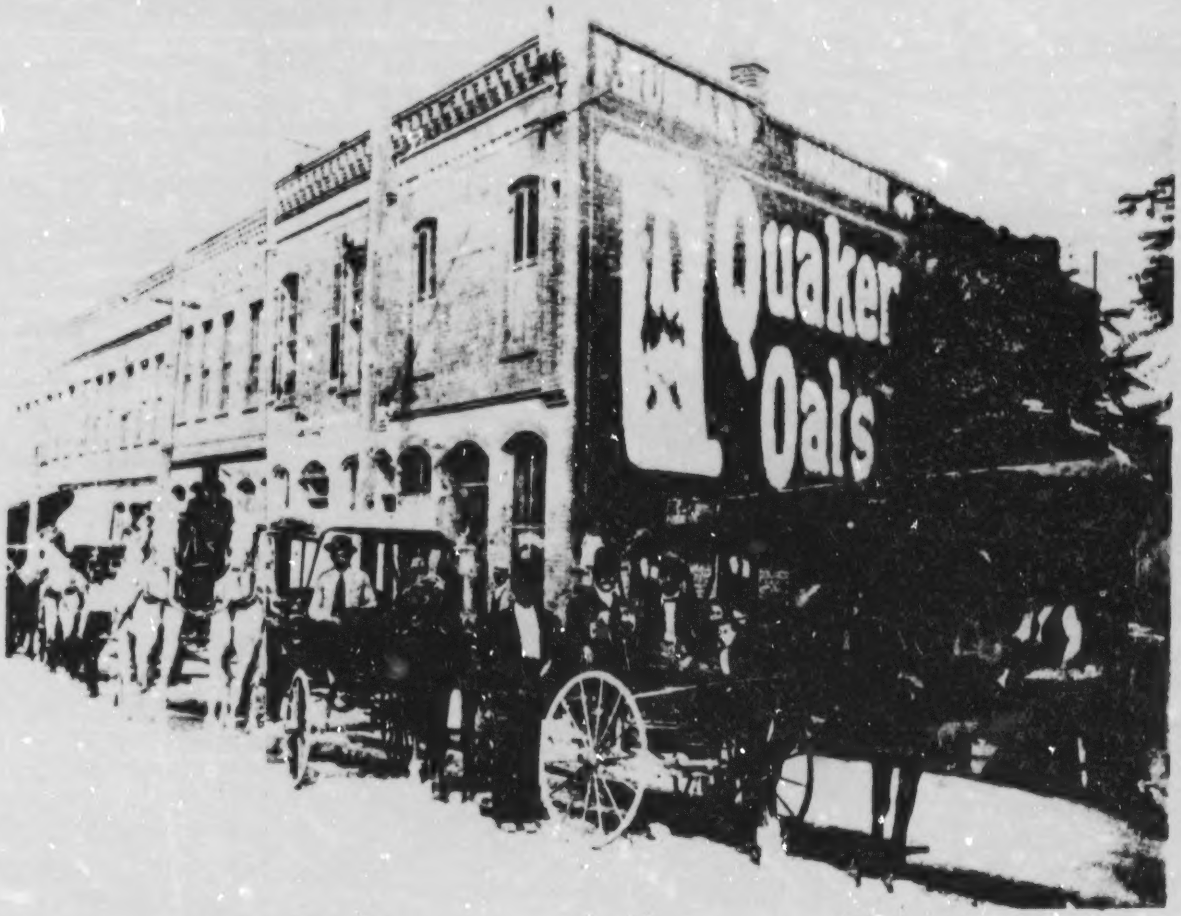

A funeral procession in front of the undertaker's on Cotton Avenue. Pictured in front carriage are Frank Hubbard and Charles Hutchings who founded the business in 1900. In 1910, Hutchings bought the entire business and it has remained in the family ever since. Note the hearse, with casket aboard, pulled by the white horses. (Photograph courtesy of William S. Hutchings.)

revealed an 11.2 percent decline in Georgia's Black population – the smallest population since 1790.[160]

While a great number of blacks left Georgia for many reasons, many remained and tried to live as best they could under the prevailing system. Cornelius Troup in ***Distinguished Negro Georgians***, identified the following Blacks in the Middle Georgia area during the second quarter of the 19th century: Paul Duval, who operated a successful upholstering establishment, D. T. Walton, Sr. of Macon, W. T. Ford of Fort Valley, J. R. Boddie of Milledgeville, Frank Hutchings of Macon and Sol Clements of Macon were all successful business men during this period.[161]

It is interesting to note that during this period Macon claimed three banking institutions, two private hospitals, the Lundy Hospital, founded by Dr. John Lundy, and the St. Luke Hospital founded by Dr. W. C. Dyer. Today these economic institutions are no longer in existence.

Many black citizens recall that during the 20's, 30's and 40's, Broadway and Cotton Avenue were known as the mecca for black businesses. During this period, Charles Henry Douglass owned and operated a theatre, shoe shop, liquor store, pool room, beauty shop, restaurant and a hotel on Broadway. He owned an extensive amount of property throughout Macon and Bibb County. He sold the Board of Education the land where Ballard-Hudson High School (Ballard B) sits because it would be a high school for blacks.

An editorial printed in the Macon Telegraph in May, 1940, reads:

> The city of Macon has lost a valuable citizen in the death of Charles H. Douglass, Sr., generally recognized as one of the finest representatives of the Negro race the state has ever produced. He was born in Macon and his psalmist's span of three score and ten was spent here among the people who had known and esteemed him from his youth up. By thrift and industry he became one of the most extensive owners of real estate, including the Douglass Theatre on Broadway, operated for the colored race, and adjoining property. He also had important residential holdings in Unionville. As his income expanded, his charities increased and no benevolent appeal ever failed to meet his prompt and generous response. The cause of education had his steady support. He had a native intelligence, a genuine warmth of heart and an inherent desire to contribute what he could to the maintenance of those cordial relations between the races for which Macon is notable throughout the whole country. His life and work may well be an example for the rising generation of the white and colored races alike.[162] (See the Douglass Collection.)

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Charles Henry Douglass (fourth from right) inspects his crops on his farm which was located on Anthony Road. The site where Ballard-Hudson Junior High School now stands. (Photograph courtesy of Otis Redding Research Room - Booker T. Washington Center.)

The downtown revitalization plan removed almost all of the businesses in that area. However, a group of citizens, black and white, has formed an organization known as the Broadway Arts Alliance At The Douglass, Inc., to save the theatre as a legacy of Black history in Macon. (See the Douglass Collection).[163]

During this period in the history of Macon, most of the businesses were small, but blacks had a monopoly on the barbering trade and small groceries. Many senior citizens feel that black business ownership declined over the years because the younger family members failed to carry them on. William S. Hutchings of Hutchings Funeral Home, William Duvall of Paul Duvall and Son Upholstery Shop and Charles Sheftall, the barber, are examples of the oldest black businesses in the area.

### *TABLE 16*

### *BLACK WORKERS IN MAJOR OCCUPATIONAL GROUP IN MACON IN 1930*

| Occupations | Males | Females | Totals |
|---|---|---|---|
| Agriculture | 165 | 8 | 173 |
| Extraction of Minerals | 0 | 17 | |
| Manufracturing & Mechanical Industries | 2,706 | 421 | 3,127 |
| Transportation & Communication | 1,148 | 24 | 1,172 |
| Trade | 1,149 | 104 | 1,253 |
| Public Service | 107 | 3 | 110 |
| Professional Service | 329 | 229 | 558 |
| Domestic & Personal Service | 758 | 5,381 | 6,139 |
| Clerical Occupations | 228 | 155 | 383 |
| Totals | 6,607 | 6,325 | 12,932 |

*SOURCE:* ***Fifteenth Census of the United States: 1930 Population, IV, Occupation, By States*** (Washington: Government Printing Office, 1933)

Rev. M.E. Moon, owner and operator of Moon's Barber Shop since 1944, recalls when one could find anything from a bank, funeral home, drug store, restaurants, wig shop, hotel and barber shops on Cotton Avenue. His Shop was located between the Mitchell Building which was owned by Dr. M. C. Mitchell, and what is now Capricorn Records. The Mitchell Building housed a hotel, Corley's Cafe, Pilgram Life, and North Carolina Mutual Insurance Companies. The hotel was considered first class and advertised nationwide. The Walton Building housed a successful dentist and civic leader in the Middle Georgia area for many years. Dr. D. T. Walton, Jr. still continues the business. The bank was located in the building which houses Capricorn Records. A drug store was located where Central Bank stands today. In the buildings across the street from Moon's Barber Shop were housed a beer parlor, liquor store, and Paul Duvall and Son's Upholstery Company. Rev. Moon remembered that all of these businesses were prosperous at that time. In areas immediately surrounding Cotton Avenue, one could find a beauty parlor, a funeral home, a soda fountain, tailor shop and in the Pleasant Hill area there were other functional establishments.

Many citizens feel that the failure of many of the black businesses was due indirectly to the children of many of the families for failure to continue the business. Others feel that many moved into larger and more prosperous cities, because Macon no longer could provide the "nucleus" needed to keep them here. (See oral interviews)

Today, many blacks consider William P. Randall, Sr., a successful businessman, and the major employer of blacks. He employes them in his funeral home, nursing home, and other businesses in the Middle Georgia area.

Many citizens believe that the future of black businesses in Macon and the Middle Georgia area hinges on the pooling of resources and becoming producers and manufacturers as well as consumers.[164]

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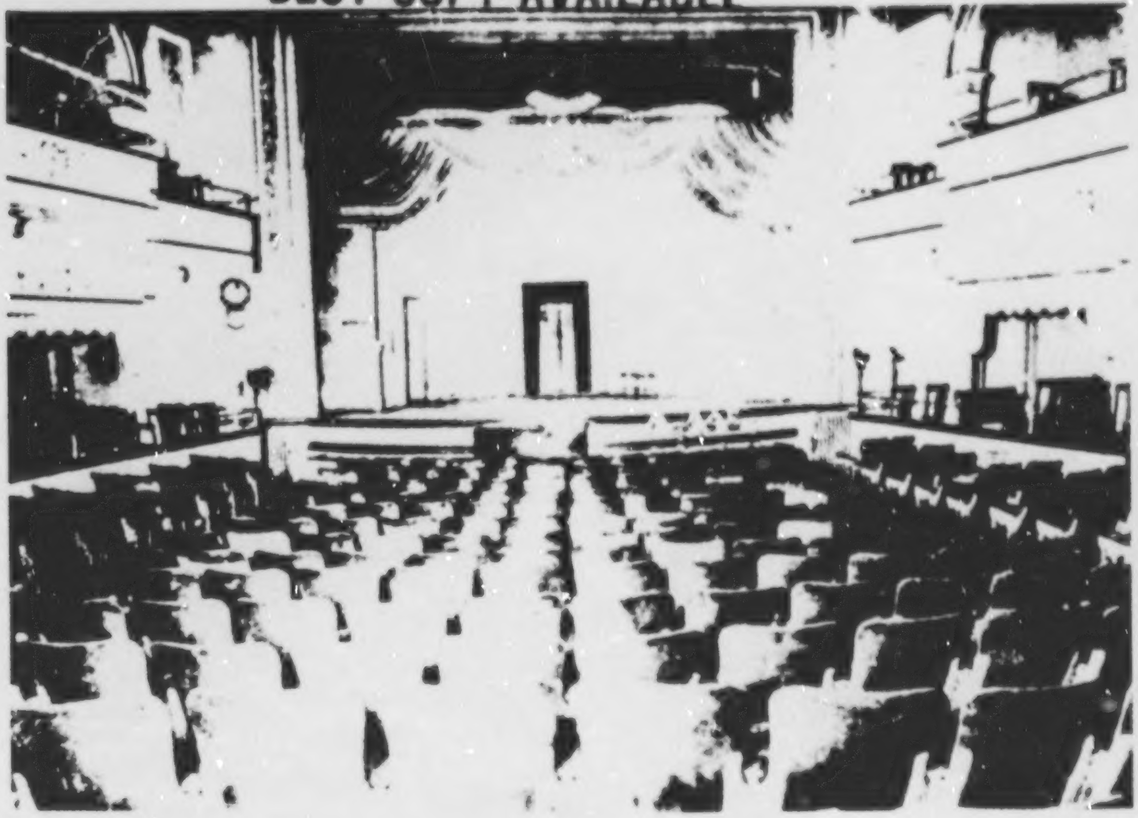

The original Douglass Theatre inside.

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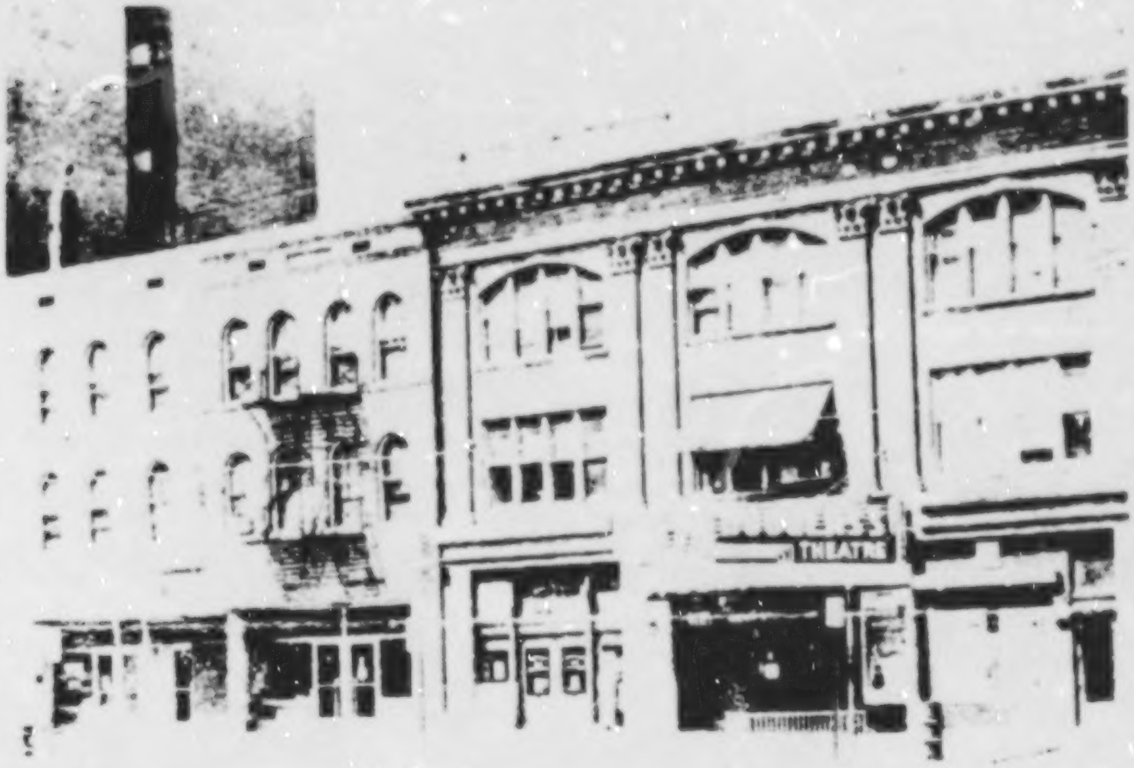

Pictures showing the original Douglass Theatre inside and a portion of the Douglass complex located on Broadway. (Photograph courtesy of the Otis Redding Research Room - Booker T. Washington Center.)

## BUSINESS — JEWS

During the years between 1823, (when Macon was founded) and 1860, many Jews came to Macon. The earliest Jewish immigrants to America were Sephardic Jews coming from Spain and Portugal. When Macon was founded, most Jews coming to America were Ashkenazic Jews from the German states of Europe.[165]

Nathan Grossmayer, one of Macon's earliest settlers, was from Austria. Rabbi Newton Friedman in his ***History of Temple Beth Israel*** says he peddled until he had enough money to open a store in Macon in the 1840's.[166]

Dr. Louis Schmier of Valdosta State College, an authority on Southern Jews, has documented many cases of immigrants who peddled in small towns or in the plantation areas of Georgia until they had enough capital to establish a small business.

With a language barrier as well as the dress of the immigrants, these peddlers were distinctive, and well recognized in the area.

There were also affluent Jews in the early days of Macon. One of the slaveholders listed in the 1860 census was Emanual Isaacs who, with his two brothers, owned a restaurant. He apparently employed the slaves (two black women, one 12 year-old mulatto man, and one 11 year-old black girl) in the business. Most Jews with businesses in this area had young immigrants living in the household and employed in the businesses.[167]

Most Southern Jews were noT engaged in agriculture and tended to stay in towns or cities to be near other Jews.

At the second organizational meeting for Temple Beth Israel in 1859, Abraham Dessau (acting as secretary) divided the congregation into four categories in order to assess dues. There were fourteen married men in open business, seven single men in open business or married men who were daily laborers or clerks, and five single men who were daily laborers or clerks.

The 1860 census reports the following Jewish Occupations for the Macon area:

| | |
|---|---|
| Dry Goods | (14) |
| Millinery | (2) |
| Restaurant | (4) |
| Boarding House | (1) |
| Merchant | (5) |
| Clothing | (5) |
| Laborer | (2) |
| Tin Smith | (1) |
| Peddler | (1)[168] |

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EARLY JEWISH LIFE IN GEORGIA

The period between the 1860 census and the 1980's was a period of economic development. Jews were a part of almost every facet of the economy. They also began to build personal businesses, some of which remain in the family today.

By 1866 two of the prominent businesses of 1900's had begun. G. Bernd Company was started as a harness and leather business. The Dannenberg Department Store had opened as Nussbaum and Dannenberg.

The Jewish community was also represented in the professions at that time. Washington Dessau was already an outstanding community attorney. He later expanded his interests to include real estate and insurance.[169]

In ***History of Macon, Georgia*** by Young Gholson and Hargrove, a list of the "Merchant Princes" of 1880 included Sol Waxelbaum, Nussbaum, Joe Dannenberg, D. J. Baer and Jacob Siesal.

The building known as "Nussbaum and Dannenberg" was a new structure at the corner of Third and Mulberry Streets. During this same time other businesses began to build. J. W. Hertz built a shirt factory. Rosenfeld and Liberthal had Georgia's only wholesale hat business located in the Waxelbaum Building. Sam Altmayer and Ike Flatau syndicated to buy the Hotel Lanier.

The Block Brothers, Nick and Alex, began to emerge as business leaders. They were pioneers in the manufacture of ice in Macon with branches in Athens and Dublin, Georgia and in Jacksonville, Florida. This ice and cold storage business later became known as the Atlantic Ice and Coal Company. Nick Block was also President of Dublin Telephone Company, President of National Milling Company, and President of Massee and Felton Lumber Company. He later acquired the Hotel Lanier from Sam Altmayer and Ike Flatau.[170]

Eli Elkan and Sam Guthmann owned the Crescent Laundry. The horse drawn laundry carts were pulled by snow white circus horses with a distinctive prance. People could hear them coming and knew it was the laundry cart.

The Wachtel Brothers, Charles and Dave, each had a men's clothing store across the street from each other on Cherry Street next to the Dempsey Hotel and across from it.

Because Macon was centrally located and in the heart of the cotton growing country, railroads were of great interest to investors in this area. Among the 27 incorporators to try building a railroad to connect Macon and Tampa, Florida, were Macon businessmen M. Nussbaum, Lewis Waxelbaum, Joe Dannenberg and D. J. Baer.

On December 1, 1882, electric lights were installed in Macon. Most of the stock of Brush Electric Light and Power Company was owned by Mr. M. Nussbaum.[171]

During the early 1900's, business in the Middle Georgia area expanded. Prominent businessmen included Max Lazarus (jewelry) on Third Street, behind the Dempsey Hotel; Gates Waxelbaum (wholesale produce on Broadway, distributor of Quaker State Oil, and retail produce at the corner of Poplar and Fifth Streets); L. E. Schwartz (roofing and sheet metal) on Plum Street; Putzel (electric supplies) on Cherry Street; Newman (millinery); Morris Harris (Property and Casualty Insurance Company, Macon Iron and Paper Company, and Torch Coal Company on Lower Walnut Street); Ira Kaplan (Pawn shop) on Broadway; Schwartzs (wholesale leather goods) on Poplar Street.

Alf Mack was a partner and pharmacist with Mitchell, Williams and Mack Druggists at Cherry and Second Streets. Max Morris owned "Max Morris Drug Store" at Cherry and Cotton Avenue, and above the drug store he had a school teaching pharmacy.

Aince Blum was in the bed spring and mattress business. Lee W. Happ and Morris Michael, Sr. owned Happ Brothers Manufacturing Company which made pants, jackets, and at one time convict uniforms. (This business was bought by the Oxford Manufacturing Company in later years.) Prince Hertz and T. J. Carling owned and operated Carling Tile Company. Stanley and Eli Eklin owned Elkan Stone Tile Manufacturing Company. Isaac Flatau, Sr. owned the Independent Laundry.

There were also prominent Jewish professionals. M. M. Elkans was contractor. Dr. Max Jackson and Dr. Ben Baskinski, Sr. were popular physicians. Elias J. Black and Joe Popper were prominent attorneys.

As the automobile began to be a common method of transportation, some businesses adapted from "horse and buggy" days to the machine age. Gus Bernd moved from his downtown wholesale leather business (where a life size mounted horse charmed all the children) to the animal by-products business near Central City Park.

The Block Brothers, already prominent businessmen, organized a company which built the Dempsey Hotel in 1912. Management included N. M. Block as Vice President and Walter Dannenberg as Director.

Other real estate was owned and managed by members of the Jewish Community. Stanley Elkan remembers living in Katherine Court Apartments on Mulberry. They were owned and operated by his father, Eli Elkan. "Stanley Elkan said that after the death of his mother, his father sold their home and moved the family into the apartment."[172]

There was, apparently, no trouble for the Jews in Macon who wanted to go into business. Many businesses were family owned and operated.

The following activities will help you strengthen your social studies skills in vocabulary and reading skills by organizing information and matching historical facts.

VI. Economic and Political Change of Ethnic Groups in the Region.

A. African-Americans

B. Jewish Americans

***Activity:***

Define the following and use in complete sentences.

Ballot
Legislature
Vote
Bloc Vote
Politics
Republician
Synagogue
Reconstruction
Candidate
Rabbi
Economy
Majority
Immigrant
County Commission
Mayor
District
Board of Directors
City Council
Fifteenth Amendment
Representative
Senator
Congress
Democrat
Ku Klux Klan
Emancipation
Alderman
Merchant
Economic
Prominent
Inherent
Contribution

**Acitvity:**

## SUMMARIZING GRAPHICALLY

Read and evaluate the information contained in each of the following paragraphs. Then consider the best way in which the information could be organized and retained for future use. Decide whether you would use a map, a diagram, a graph, or a table. Then write ***map, diagram, graph*** or ***table*** on the line after each paragraph.

1. Few blacks were involved in business adventures during the time of slavery. However, there were a few exceptions of some blacks in past years and their occupations. Solomon Humpries, in the early 1800's, was a merchant and cotton dealer. Edward Woodliff, in 1832, opened a barber shop. In 1896, C. N. Robinson owned a newspaper. Charles Hutchings held partnership in a funeral business in 1900. In 1902, Alvin Glasco operated a barber shop.

______________________________

2. Different Jewish occupations for the Macon area, according to the 1860 census report, totaled nine, with thirty-five businesses altogether. Included were dry good (14), millinery (2), restaurant (4), boarding house (1), merchant (5), clothing (5), laborer (2), tin smith (1), and peddler (1).

______________________________

3. Of the total money deposited in Georgia branches of the Freedmen's Savings and Trust Company, as of February 14, 1874, 9% came from Atlanta, 29% came from Augusta, 16% came from Macon, and 48% came from Savannah.

______________________________

4. During the early 1900's business in the Macon, Georgia area expanded. Prominent Jewish businessmen included Max Lazarus on Third Street; Gates Waxelbaum at the corner of Poplar and Fifth Streets; L. E. Schwartz on Plum Street; Morris Harris on Lower Walnut Street; Ira Kaplan on Broadway; Putzel on Cherry Street.

______________________________

5. Charles Henry Douglass was organizer and president of the Middle Georgia Savings and Investment Company in 1921. There was a chairman of the board of directors. The major activities of the organization were banking and real estate.

______________________________

6. Both male and female black workers held major occupations in Macon in 1930. In agriculture, there were 165 males and 8 females, totaling 173. Manufacturing and mechanical industries included 2,706 males and 421 females, totaling 3,127. In transportation and communication, there were 1,148 males and 229 females equaling 1,172. Professional service of 329 males and 229 females, totaled 558. In domestic and personal services, 758 males and 5,381 females totaled 6,139. Also, with clerical occupations 228 males and 155 females amounted to 383.

______________________________

***Activity:***

Write the correct matching name next to each description.

1. I became the first Black member to address the United States House of Representatives on February 1, 1871. __________________

2. In 1974, we were the first district black legislators to serve in the State Legislature from Bibb County since Reconstruction __________________ and __________________.

3. I was the first black judge to be appointed judge of Municipal court in Macon. ____________

4. I was the grandson of an African Prince. __________________

5. I was the first Jewish president of Macon's Lion's Club. __________________

6. In 1975, I was the first black to run for mayor. __________________

7. I was on the committee to organize a Chautaugua Society in 1917 to bring speakers and Opera to Macon. __________________

8. In 1884, I was elected to City Council and began a great tradition of Jewish involvement in City Government. __________________

9. In 1898 we were elected to the Board of Directors for the Library. __________________ and __________________

10. I am the only Black who has won a county wide seat in Bibb County. __________________

11. In 1870, I was elected as the first Black alderman of Macon. __________________

12. We became the first Black County Commissioners in 1980 elections. __________________ and __________________

13. I continued the tradition of Jewish Council Members when I was elected to City Council in 1902. __________________

## ***ASPECTS OF MACON'S AFRICAN CULTURAL HISTORY***

Macon, Georgia, has a rich African cultural history. Writing in a "special section" of the Macon Telegraph recently, Brenda L. Camp and Yvonne Shinhoster observed that:

> ...throughout the years, whether it was magic or music, theatres or theatrics, blacks have created cultural and social outlets that eased the drudgery of work and filled the hollow spots of life in Macon.[173]

The cultural heritage of Black Maconites dates to the slavery era, and the cultural influences of the city's native Blacks have been far reaching. For example, William Saunders Scarborough, was born a slave in Macon on February 16, 1852, to a free father and slave mother. According to an account by the Reverend William J. Simmons:

> [Scarborough] was noiminally a slave and his early days were spent in Macon, where he began to go to school as early as six years of age. He would go out day after day to play, but with his books concealed under his arms. He spent six or eight hours each day in school till he could read well and had gathered a good knowledge of geography, grammer and arithmetic.[174]

After completing his educational foundation in Macon, Scarborough continued his education at Oberlin College in Ohio. Following his studies at Oberlin, he returned home to teach, and in 1877 he returned to Ohio as a professor of classical languages at Wilberforce University. In 1908, he became president of the same institution.[175]

Scarborough also authored several books. He wrote a textbook entitled ***First Lessons in Greek***, and he translated the ***Birds of Aristophanes*** into English. The ex-slave wrote many articles on Black folklore and the problems of his people, especially problems concerning land tenure and the mission of educated Blacks.[176] Doubtlessly, Scarborough made his mark in the field of cultural uplift.

Another Maconite who made contributions in the world of culture was Lucy Craft Laney. Born in 1854 as a slave, young Lucy was taught to read and write by a Miss Campbell, her former master's sister. She attended Atlanta University and graduated in the school's first graduating class in 1873. After teaching more than a decade in the public schools of her native Georgia, she founded Haines Normal Institute in Augusta in 1886, starting out with 75 students. By 1915, the city-block campus had an enrollment of 860 students: in 1940 the school had about 1,000 students, and was valued at $45,000. Laney's "courage, wisdom, and dedication inspired thousands of boys and girls growing up Black in Georgia." She once said: "I am as good as anybody else. God had no different dirt to make me out of than that used in making the first lady of the land."[177]

In addition to Macon's Black sons and daughters who went from their home to help raise the cultural level of many others, the city was not without cultural leaders who made their mark at home. In 1882, the Central City College or Georgia Baptist College was founded. The college offered to Blacks junior college courses in theology and the libral arts.[178]

Founded by Minnie L. Smith in 1920, Beda Etta College, which was a junior college and commercial high school, provided an outlet for dramatic productions, presentations, and cultural expressions for Black Macon. Smith, according to a recent account:

> ...was noted for frugality. She encouraged her students to express themselves and taught the shyest of them to rid himself of timidity through unorthodox but effective methods. Oratorical Contests, cultural events within themselves were another manner used to encourage young blacks to develop their abilities.[179]

Macon's Black churches, some of which dated from the 1830's and 1840's, also served as cultural outlets for Black Macon. These institutions, probably as much as any others in the city, were molders of the city's best known musicians.

Mamie Clemmons, who for many years operated the Clemmons Conservatory of music, produced many outstanding musicians throughout the Middle Georgia area.

Macon had produced many noted persons in the cultural field by the mid 1900's. Among them were: Nathan Black, a musician, John Oliver Killens, an author and playwright, had donated thirteen of his books to the Booker T. Washington Center, and Charles Welch a singer.

Much of the cultural life of Black Macon during the first half of the 20th Century was centered around the Douglass Theatre. Founded on March 28, 1910, by Charles H. Douglass, Jr. and Pete Worthey, the theatre complex was eventually located on a quarter of a block on Broadway.

Originally known as Douglass and Worthey's Minstrel and Comedy Company, the Douglass Theatre opened on the first floor of a hotel owned by Douglass, also on Broadway.[180]

Surviving evidence suggests that the earliest theatrical programs of the Douglass included minstrel and vaudeville shows, as well as new medium motion pictures. It was the first theatre in Macon to receive Blacks as patrons.[181] Today it stands as a memorial to the history of the Black theatre in Macon.

Music lovers in Macon and elsewhere will also remember Richard Penniman, who was and still is known widely as "Little Richard." This rousing singer became famous for his flashy capes, pencil-thin mustache and pompador hair style.

Penniman's singing career started in Macon's "Holy Roller" Churches. He sang a number of spirited tunes which made him a forerunner in the rock and roll field in the 1950's.[182]

Although his life ended untimely, Otis Redding, as a recent Atlanta newspaper story reported, "was one of Middle Georgia's most famous singers of the early 1960's."

The musical career of Otis started as a member of the church's junior choir. By the time he was in his teens, the youngster who was destined to international fame, was appearing in talent shows throughout the county of Bibb. Among his first success stories was that he was the winner in fifteen consecutive Sunday night Championships at a local night club. His prizes were five dollars for each win.[183]

Because of his father's failing health, Otis was forced to dropout of Ballard Hudson High School in his sophomore year to help support the family. Following his school dropout, he was employed at a number of odd jobs, including drilling water wells for $80.00 per week, washing cars and singing in small southern towns and other places as far away as California.[184]

Otis's singing career and his rise to stardom received a high push when he joined a group called Pat, Teacake and the Panthers. This group performed for school dances and appeared every Saturday live on Macon's radio station WIBB, a Black music oriented station. After playing for Phil Walden's fraternity dance, Walden, a Mercer University student, was so impressed he started booking the group for other performances, and eventually became the manager of Pat, Teacake and the Panthers.

In addition to making his mark in the cultural world as a singer, Otis was also a song writer. During a recording session in Memphis, Tennessee, in 1962, he recorded his first written rendition entitled "These Arms of Mine." Within a few months, the record made the charts and was among the top 100 records in sales. Redding had reached maturity, and during the last five years of his life, he rose to the top of what had come into vogue – "soul" music. Macon, Georgia, America, Britain and the rest of the world were going for Otis's kind of music, and he was acclaimed one of their leading cultural heroes. By some music lovers and commentators, he was dubbed "King of Rhythm and Blues," and ***Playboy*** magazine honored him with the title the "New King of Soul." Moreover, he succeeded in replacing music idol Elvis Presley in the ***Melody Maker*** magazine pool as top male vocalist in the world.

At the time of his death on December 10, 1967 from a plane crash, Otis undisputably was headed to unpredictable heights. In 1967 alone, he had made one million dollars, and had more than a quarter of a million dollars worth of engagements on the book for the first six months of 1968. His twenty singles and seven albums had sold almost six million copies. The United States government had invited him to tour American bases in war-torn Vietnam, and he had plans to open a recording studio in Macon.

At age 26, Otis Redding died a millionaire and was universally recognized as the "King of Soul." His life had been a symbol of success for an entire generation of Black youth. He had written the music and lyrics to more than one hundred songs, including "Try A Little Tenderness," "These Arms of Mine," and "Sitting on the Dock of the Bay."[185] Almost twenty years after his death, his records are still on the record stands and enjoyed by many. Recently, the city of Macon honored him by naming the Fifth Street Bridge, "The Otis Redding Memorial Bridge."

The cultural history of Black Macon would not be complete without a discussion of local artists and their contributions. Wilfred Stroud, a life long resident and artist, has donated many of his works to the Booker T. Washington Center. Keith Bankston remarked that: "Art is all around you. Even a brick. It's a design, it's art." He added that:

> Everything in life is beautiful. It shouldn't be seen only where it is. It should be seen anywhere.[186]

At age 20 in April, 1978, Bankston was one of several artists and crafts-persons displaying their works at the annual Booker T. Washington Community Center's Art and Jazz Festival. He had also displayed his paintings at several art shows, including River North Country Club and Winter Arts Festival at the Macon Mall in 1976. In the latter art exhibition contest, his works came in third place.[187]

Another Black artist of Macon who attracted national attention was Beverly Buchanan. Her work has been simply defined by a New York art gallery owner as follows: "I think she is just making what she has to make."

Born in 1940, Buchanan quite correctly has been called both a painter and sculptress. Her sculptures have brought reviewers to Macon from ***The New Yorker***, ***New York Magazine*** and prestigious ***The Village Voice***. John Ashberry of the ***New York Magazine*** said of her sculptures that they "just look comfortably old," the relaxed surviror of Jock Truman, a New York gallery owner said of her art forms that they "seem like they are inevitable." "They seem ageless, like they could have happened 2,000 years ago," adding that he saw Buchanan's work as "really about resurrecting the dignity and rubble from the ghetto."[188]

Other artists include Roy Mathis, musician, Billy Young, singer and song writer, Willie Mae Smith, poet, and Allan Evans an internationally known operatic singer.

The Ruth Moseley Women's Center, named for Ruth Hartley Moseley, provides cultural activities for the community.

It is fitting that this section on Black culture should close on the Booker T. Washington Community Center, because it is steeped in the cultural heritage of Black Macon. The Center is a product of President Franklin D. Roosevelt's "New Deal."

In 1938, the Work Projects Administration (WPA) proposed a program to set up demonstration centers for Blacks in key cities throughout the nation. The purpose of the program was "to strengthen community services to this minority group" [Blacks]. The Federal Government was willing to put up 75 percent of the Center's cost and the remaining 25 percent would come from the community.

The WPA's local recreation division was largely responsible for securing the Center for Macon. Surveys were made, endorsements were secured from governmental agencies, civic groups and individuals.

Most instrumental in getting the project for Macon was the city's Committee on Interracial Cooperation. Composed of an equal number of Black and White members, the Committee had been formed in the Spring of 1939 to sponsor the project. By that year's end, the interracial group had outlined a program of a variety of activities, rented a two story frame building on Broadway between Walnut Street and Riverside Drive, and solicited three month's operating funds. It was from this series of events and community cooperation, Booker T. Washington Community Center became a reality in 1940.

Although originally designed for the less fortunate elements in Macon's population, the Center has provided services and opportunities for a wide social and economic strata from all sections of the Middle Georgia area. The Center's record makes it significant for any story of Macon's Black cultural history.

In 1953, the Center was relocated at its present site on Monroe Street, on land formerly occupied by Hudson High School.

In addition to its extensive recreational program the Center has served as a public library ever since the days of legal segregation and tutorial and continuing education programs have been major endeavors of the Center's staff and community volunteers. Its cultural programs include art contests, classes in band instruments, tap, ballet and creative dancing. Courses are also offered in ceramics and millinery.[189]

To be sure, Black Maconites have built for themselves and all people a very proud cultural heritage. They, too, helped to build America.

A group of women who worked with Mamie Clemmons (dressed in white) and former students of hers in the Clemmons Conservatory of Music. Mamie Clemmons also served as the Director of the Y.W.C.A. (Photograph courtesy of Georgia Department of Archives and History.)

## ASPECTS OF MACON'S JEWISH CULTURAL HISTORY

The immediate problem of every (Jewish) immigrant was to strike root in the economic soil to which he was transplanted, and his success in finding a livelihood depended on his ability to acquire the language, manners, and general outlook of the majority. Then came the desire "to belong" by shedding as many differences as possible, by being as much as possible like the rest.[190]

Many of these first immigrants to Middle Georgia seem to have been hard working people too engrossed in daily routines to try for scholastic or artistic distinction. However, a Jewish school was organized as soon as possible to help retain that part of their cultural heritage which parents deemed desirable for emerging generations.

With their religious heritage as the cohesive force, social as well as educational functions were carried out within the confines of the Temple property and private homes in the early years of Macon's Jewish community.

As soon as citizens began to yearn for professional productions and training in the fine arts, Macon's Jewish community joined in. They have been enthusiastic and dedicated supporters of Middle Georgia's efforts ever since.

There were many social events shared with the entire community. There were also the lavish and exclusive Progress Club affairs. Individual families held balls and parties there.[191]

On September 22, 1884, the opening night of The Academy of Music was a glittering affair attended by representatives of the Jewish leaders as well as the other leading citizens of Macon. Later this beautiful building was the scene of many productions, from opera to trios sent by a Lyceum group. Famous performers appeared on the stage and returned after experiencing the warm hospitality of Macon's homes – including those of prominent Jews.

Town meetings were held, in this same building, on such things as bond issues for paving and sewers. One of Georgia's outstanding orators was Macon's Charles Block.

Minstrels, dramas, comedy, and burlesque entertained the Middle Georgia people from the elegant stage.

On April 6, 1970, that beautiful theater had another grand opening after being refurbished by gifts of civic clubs, school children, private individuals, and many anonymous donors who loved the old Grand Opera House.[192] Leaders in many of those endeavors were prominent Jewish leaders who have supported the arts through the years.

On November 5, 1912, one of Macon's most influential groups with a love of music was organized under the name of Saturday Morning Music Club. One of the charter members was the beloved Miss Florence Bernd, long-time teacher and principal in Bibb County. This organization is still active and still giving scholarships to deserving young musicians.[193]

By 1917, Macon formed a Chautauqua to bring speakers and opera to the community similar to the Chautauqua in New York State. Rabbi Weiss was a member of the organizing group.

In 1925, there were 45 children in the Jewish Religious School. An orchestra of children played the first sabbath of each month for Children's Services. Many of those children kept their love of the instrument and music and performed or supported community musical organizations as adults.

The Macon community Concert Association was organized in 1934 to bring in outstanding artists annually. This organization is still functioning, and one of the families working enthusiastically for years to support and participate in events is that of Stanley Elkan. His wife, Rosalyn, has served as President and on many committees. She has been a gracious hostess for many famous stars of opera and ballet. Her daughter and son-in-law, Kay and Donald Rosen continued the support for the association. Now a grandson, Stanley Rosen, and his wife are active participants in the Concert Association.

There have been several attempts to have a Middle Georgia Symphony Orchestra. One of the very talented former members was the wife of Rabbi Newton Friedman. There have been other Jewish members also; and the Middle Georgia Symphony Orchestra is supported and encouraged by many more who do not perform.

Among the first members and staunch supporters of the Macon Art Association are the Nadlers, Frieda and Charles.

Macon's Little Theatre has always had a group of enthusiastic Jewish members who performed, built scenery, sold tickets, and enjoyed the plays. This organization began with 150 members in an abandoned laundry building loaned, and then willed, to the group by Mrs. W. D. Lamar.

In 1940, the Jewish community organized a social club called the Ideal Club and rented two floors at 347 Cotton Avenue for a period of seven years. Here the Jewish community held social functions for themselves and service personnel at the military installations around Macon.[194]

As members of Wesleyan, Mercer, Macon Junior, Middle Georgia, Tift, and Georgia College Alumni Associations, Jewish members have distinguished themselves.

In 1951, at the annual meeting of the Temple Beth Israel congregation, Dr. Marcuson gave a summary of the influence the Jewish community has had on this area.

> ..."The Temple has been a power for good in the community. To list only a few of the accomplishments for some of our members during this year: Mr. Charles Bloch was named a member of the Board of Regents by Governor Herman Talmadge, and was awarded an honorary key by the University of Georgia Law School; Mr. Meyer Sigal was elected president of Southeast Region of the Union of American Hebrew Congregations; and vice-president of District Grand Lodge of B'nai B'rith. Mr. Stanley Elkan served on the Building Committee of the Macon Hospital and was a member of City Council. In the cultural life of the community Mrs. Leonard Kaplan, Mrs. Abbott Frank, and Mr. Gus Kaufman have been leading lights in the Macon Little Theater. Mr. Charles Nadler has been president of the Macon Art Association. Mrs. Stanley Elkan was president of the Macon Community Concert Association. Mrs. Charles Nadler was president of the Wesleyan College Alumnae Association. Mr. Ike Flatau was president of the Civitan Club. Mr. Herbert Block was chairman of the Republican Party Organization of Bibb County. Mr. Lee Happ since 1910 has served as member of the Board of Education and past president of the T. B. Society of Bibb County. Mr. Bert Michael was president of the Touchdown Club. Mr. Alvin Kaplan and Mr. Al Hurvits served as chairman of the United Jewish Appeal. Mr. Ira Kaplan was a 33rd degree Mason. Mr. Joe Popper was a member of the board of the Department of Public Welfare. Dr. Siegel was on the board of the School of Special Education and the T. B. Society. Many other members took active rolls, such as Mrs. David Kalish and Mrs. Gus Small, who served as presidents of their respective Parent-Teacher Associations. Mrs. Lewis Waxelbaum, past president of the Macon Woman's Club; Mrs. A. A. Roobin, president of the Hadassah Chapter; and Mrs. Kurt Schild, president of B'nai B'rith women, were among those who helped develop the community leadership of Temple Beth Israel. Space does not permit listing all the activities or the participants."[195]

From interviews with members of the Jewish Community, it is apparent that they have participated in all community activities designed to enhance the culture of this area. They have been members of the country club and of their own Progress Club. They have observed and participated. Most of all they have come "to belong."

***Activity:***

The following activities will help to strengthen your social studies skills by using puzzles and maps to learn historic information.

VII. Aspects of Macon's Cultural History of Ethnic Groups of the Region.

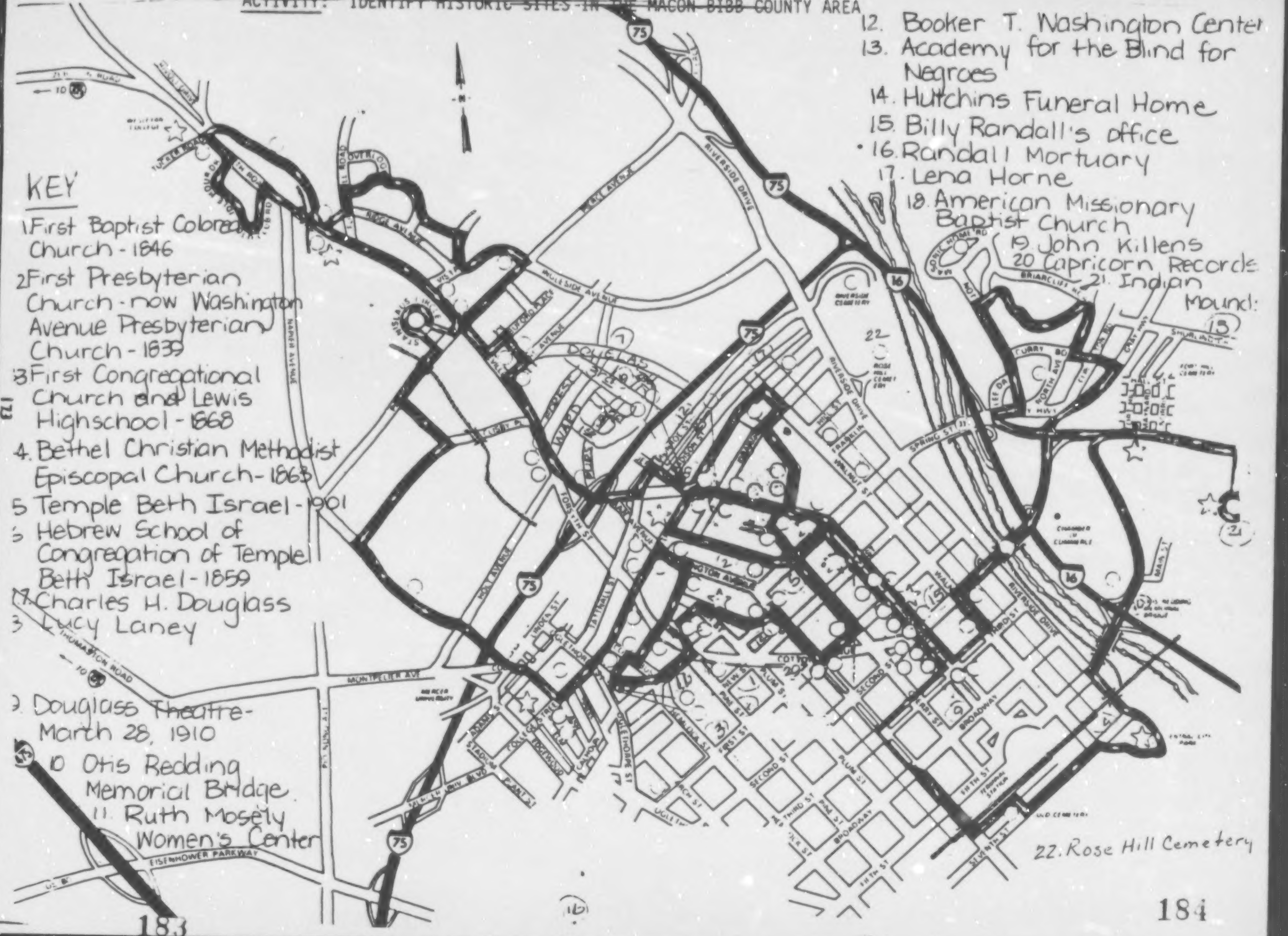
A. African-Americans

B. Jewish Americans

Study the following puzzles and maps and complete the activities.

**BEST COPY AVAILABLE**

ACTIVITY: IDENTIFY HISTORIC SITES IN THE MACON-BIBB COUNTY AREA


N
75
16
RIVERSIDE DRIVE
RIVERSIDE CEMETERY
ROSE HILL CEMETERY
DOUGLAS
SPRING ST
WALNUT ST
FORSYTH ST
COLLEGE ST
ORANGE ST
OGLETHORPE ST
HEMLOCK ST
FIRST ST
SECOND ST
THIRD ST
PINE ST
PLUM ST
BROADWAY
FIFTH ST
SEVENTH ST
MAGNOLIA
WASHINGTON AVENUE
VINEVILLE AVENUE
HOLT AVENUE
PIERCE AVENUE
RIVOLI AVENUE
NAPIER AVENUE
MONTPELIER AVE
THOMASTON ROAD
EISENHOWER PARKWAY
MERCER UNIVERSITY BLVD
STADIUM
CURRY DR
NORTH AVE
BRIARCLIFF RD
SHURLING DR
TERMINAL STATION
CENTRAL CITY PARK
OCMULGEE NATIONAL MONUMENT

KEY

1 First Baptist Colored Church - 1846

2 First Presbyterian Church - now Washington Avenue Presbyterian Church - 1839

3 First Congregational Church and Lewis Highschool - 1868

4. Bethel Christian Methodist Episcopal Church - 1863

5 Temple Beth Israel - 1901

6 Hebrew School of Congregation of Temple Beth Israel - 1859

7 Charles H. Douglass

8 Lucy Laney

9. Douglass Theatre - March 28, 1910

10 Otis Redding Memorial Bridge

11. Ruth Mosely Women's Center

12. Booker T. Washington Center

13. Academy for the Blind for Negroes

14. Hutchins Funeral Home

15. Billy Randall's office

16. Randall Mortuary

17. Lena Horne

18. American Missionary Baptist Church

19. John Killens

20 Capricorn Records

21. Indian Mound:

22. Rose Hill Cemetery

## MR. JOHN MOORE

## AGE 73

1. Q - ***Where were you born and when did you come to the Middle Georgia area?***

A - I was born 3½ miles south of Morris, Oklahoma in Okmulgee County. I came to Georgia in 1944. I was in the army. They sent me to Fort Benning, Georgia. I stayed there until 1952. I retired from the army in 1961 and returned to Columbus, Georgia to work at Columbus College. I worked there for several years. Then I was offered a job at the Ocmulgee National Monument. I came to this area in 1972.

2. Q - ***When and why did the Creek Indians come to the Middle Georgia area many years ago?***

A - The Creeks came from the West many years ago seeking a place to live. They came long before Oglethorpe got here. I don't guess anyone really knows why they came to this area, but the story has been told from generation to generation that they came to this area and set down here.

3. Q - ***Tell me something about your school days.***

A - I went to public school until I finished the eighth grade in Morris, Oklahoma. Then I went to an Indian boarding school on the border of Kansas, about six miles south of Arkansas City, Kansas. I finished high school there (Agriculture School). I went on th Bacon Junior College in Muskcogee, Oklahoma and graduated there. Then my father died leaving eight brothers and a mother to be taken care of. Therefore,I went home instead of going to school further.

4. Q - ***What type of work did your parents do?***

A - My father was a rancher, and a banker. He was the first president of the 1st National Bank of Morris in 1910 or 1911.

5. Q - ***What other types of jobs were there?***

A - There were Indian merchants, farmers, stockmen, preachers, and teachers. My oldest brother was a merchant, trading in Indian goods. My next brother is an attorney in Okmulgee, Oklahoma. Another one is a retired coach and teacher and worked for the Bureau of Indian Affairs. One is a rancher; one is the Postmaster in Morris, Oklahoma, and the youngest one is a rancher.

6. Q - ***Was there enough money coming into the home when you were growing up?***

A - We had everything we needed while growing up, although things were tough.

7. Q - ***What people or organizations did you find that helped Indians in the Middle Georgia area?***

A - None that I know of; there are no organizations that we belong to in Middle Georgia.

8. Q - ***Did your parents belong to any organizations?***

A - In Oklahoma they did belong to political organizations because of the elections of the Chief and other elected officials. I joined the Creek Tribal Town Registration Organization. They will elect a new Chief this year.

9. Q - ***What types of businesses did the Indians operate?***

A - The businesses consisted primarily of clothing stores, hardware stores and small groceries. Now in Okmulgee, they have an Indian store run by the Creek Tribe and they sell groceries and cigarettes.

10. Q - ***How is life different in the 80's from the 20's and 30's?***

A - I know nothing about the 20's except hearsay.

11. Q - ***Did you meet other Indians in the Middle Georgia area?***

A - I never met any Indians when I came to Georgia in 1944. The only Indians that I know here now came from Oklahoma in 1972.

12. Q - ***What changes have you seen in the Creek Nation?***

A - In Oklahoma in the thirties, there was no organizations. The Chief was appointed by the president of the U.S. and he was just a "figure-head". The Indians went to church and had their "Stomp dances". The Chief in office now was the first elected by the Creeks. The ambitious Creeks are now out working jobs instead of raising small gardens. They are more involved in organized sports these days.

13. Q - ***Did anyone influence you when you were growing up?***

A - I don't recall anybody in particular influencing my life. I just went pretty much the way I wanted to go.

14. Q - ***What changes have you seen in Macon?***

A - In Macon, one of the changes I see is that the Indian is beginning to realize that he has to make his own way, because Uncle Sam is about through taking care of him. The young ones are going to school so they can do something. The older ones are looking for jobs.

15. Q - ***What important things have the Creeks done as a group?***

A - There were no reservations. The Creeks were never on a reservation. When Andrew Jackson forced them to go to what they called Indian Territory, they kept their town groups separated; yet, they stayed together as Creeks. Then in 1904, BIA appointed the Dawes Commission. Then they enrolled all the Creeks supposedly, and each enrollee was given one hundred and sixty acres of land. The Creeks took Black slaves to Oklahoma with them and they got land also. Some minor Creeks and Freedmen got land, some did not. The newborn Creeks and Freedmen got land. The plots were close together.

16. Q - ***What about your religion?***

A - The missionaries came in and organized a church in each of the Creek towns. Some had church every Sunday or they would have what they called Fourth Sunday meetings. In the summer they had what they called the Indian Mission Conference, where all the churches went to one place to have a seven day meeting. The Methodist Indian Mission Conference it was called.

We had young people meetings, Sunday morning and Sunday evening church services. We also had Sunday School. No other non-church related activities took place in the church.

The "Stomp Dances" was the original Creek religion, but some went to both. They also had Baptist churches, but I don't know much about them. They celebrated certain things as the "Stomp Dances" like we do "Thanksgiving". The preachers did more to keep the Indians going the right way by encouraging them to go to church instead of the Beer Taverns.

17. Q - ***Do you remember any particular experience with white folks?***

A - I can't remember any experiences with whites in particular. The Indians in Middle Georgia are not involved in politics to my knowledge—no businesses in this area either.

18. Q - ***What type of medical services were there?***

A - They had Indian hospitals. The nearest one to Okmulgee was in Clairmore, Oklahoma, which at that time took about four hours to reach the hospital. Today, you can drive there in 45 to 50 minutes. They were operated by the Federal Government. The Creek tribe now has a hospital 35 to 40 minutes from Okmulgee.

19. Q - ***What about the education of Indians in general?***

A - Mostly we have carried on an educational program at the camp ground. We would have classes in basket weaving, beading, and other types of craft work.

20. Q - ***Tell me something about the Creek Indian customs.***

A - The Creeks believe in polygamy and remarriage. When I was growing up, dating was pretty much the same as it is today.

My father had eleven sons but no daughters. However, if there had been daughters, they would have equal rights to the land.

The Chief disperses all of the funds that Uncle Sam provides for the well-being of the Creek nation. He is the one who gets things done.

The Creeks never painted their faces or bodies or dressed like what is considered traditional for all Indians. When the white man came here way back in the 1600's, the Creek immediately started to adopt his ways - his dress and some customs. The Western Indians, west of the Mississippi, are the feathered people. Creeks wore clothing patterned after the English.

The husband moved into the home of the wife after marriage. If the husband and wife separated, the wife retained the property and the children.

Most children took their father's name but belonged to the mother's town or clan.

Creeks are not allowed to marry within the family clan, but were allowed to marry within the tribe.

In my time, marriage and divorce were the same as today.

## ***EMMA LUCAS***

***AGE 93***

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

A - I was around eight years old.

2. Q - ***Why did your people come to the Middle Georgia area?***

A - Because my sister got married and moved to Macon. My sister raised me. My father died when I was five months old.

3. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

A - I lived on Woodliff Street and I played in the area.

4. Q - ***What were your neighborhoods like then?***

A - There were very cordial neighborhoods. Everybody knew each other and they were willing to help one another.

5. Q - ***What schools did you attend and tell me about your school days.***

A - I attended Green Street School in the second grade. Mr. L. H. Williams was the principal. I went to Ballard Normal for two years. I also went to Lincoln Hospital and Training School in Durham, Alabama for three years. I graduated in 1911.

6. Q - ***Did you go to the movies and what kinds of movies did you see? How much did it cost?***

A - I didn't get to go until I was about eight. It cost 10 cents at the Douglass.

7. Q - ***What kind of work did your parents or guardian do when you were growing up?***

A - My brother-in-law delivered groceries and my sister sewed.

8. Q - ***What other kinds of jobs could Blacks get?***

A - The grocery stores were booming; railroad; and peddlers.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

A - Yes, I've never been hungry.

10. Q - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

A - Societies and churches.

11. Q - ***Tell me the ways that they helped.***

A - I don't actually know the societies' function.

12. Q - ***Did your parents or guardian join any of them?***

A - Yes. My brother-in-law was a Mason.

13. Q - ***Do you remember any of the Black businesses during the 20's, 30's, and 40's?***

A - On Cotton Avenue there were drugstores, tailor shops, and an ice cream shop.

14. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - I couldn't tell. I was too young to know.

15. Q - ***Did you travel much in the summer when you were growing up?***

A - I used to go visit my mother in Montezuma. That's all the traveling I did.

16. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - A nurse named Mary Roan. She encouraged me to go to nursing school

17. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - We don't have to go to the back door for everything like we used to. We can go anywhere we want to now.

18. Q - ***When you were growing up, were you active in church and what memories do you have of church life? What other activities went on at the church?***

A - I just went to Sunday School. B.Y.P.U. for youths. That's all I can remember.

19. Q - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - Integration of the schools and the lunch counters.

20. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - Mr. Randall and Mr. Johnston.

21. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - No.

22. Q - ***Do you have any important letters, papers, clippings, records, pictures, legal papers or other things which would be important in documenting what happened during the period we have been discussing?***

A - I have a picture when we integrated the lunch counter, but I don't know where it is.

23. Q - ***Can you tell me about any of these that you, members of your family or others may have?***

A - No.

24. Q - ***What advice do you have for children growing up in the Macon, Middle Georgia area today?***

A - Child, that's hard to say. I really don't know.

25. **Q - *What kinds of medical care were there for Blacks when you were growing up?***

A - We had black doctors: Dr. Falkner, Dr. Frazier, and Dr. Green.

## ISADORE TORCH

### AGE 71

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

   A - I was born in Macon on March 18, 1911 and have lived here all of my life except for a period of 3 or 4 years.

2. Q - ***Why did your people come to the Middle Georgia area?***

   A - My parents came to the Macon area from Russia to escape Czarist type rule and to benefit and enjoy freedom from living in a free country.

3. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

   A - We lived on Hawthorne Street and later on Oglethorpe Street. We played in the old Virgil Powers School and the old Alexander School. Both schools are now closed.

4. Q - ***What were your neighborhoods like then?***

   A - We enjoyed the good neighborhoods. We had practically no crimes. Nearly all the exterior doors on our houses and on the neighboring houses were always kept unlocked. People were free to come and go as they wished without thought of crime.

5. Q - ***What schools did you attend and tell me about your school days.***

   A - I attended the Virgil Powers School for a short time, Whittle School from there to Lanier and then to the University of Georgia. I did not graduate from college because at that time we entered the Great Depression.

6. Q - ***What kind of work did you parents or guardian do when you were growing up?***

   A - My father was a machinist and engineer.

7. Q - ***What other kinds of jobs could Jews get?***

   A - Skilled jobs and particularly office jobs were available to the Jewish people. Many had to work their way up through the ranks to get better paying jobs.

8. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

   A - We did have enough money through the efforts of my mother and father. As we became of age, the whole family working together, we did have enough money to get along on.

9. Q - ***Do you remember any of the Jewish businesses during the 20's, 30's, and 40's?***

   A - Most Jews that came to the Macon area were house-to-house peddlers because they were unable to secure jobs. Some went into general merchandise businesses. Very few were doctors and lawyers. Some were tailors, but nearly all were self-employed.

10. Q - ***Tell me something about the businesses.***

    A - The house-to-house peddlers would take all notions and clothes, combs, and knives to sell. When they received or made enough money, they would buy a buggy and a home.

11. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Life has changed today from the 30's and 40's. People have much greater opportunities, the Jews as well as everyone else. Anti-Semitism has greatly diminished.

12. Q - ***Did you travel much in the summer when you were growing up?***

A - There was little traveling done in the summer when we were growing up. We didn't have the means, nor the time, nor money, nor the means of conveyance for going.

13. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - Those who influenced me most when I was growing up were my parents, and my fine school teachers, and the leaders at our synagogue. My family, we enjoyed togetherness.

14 Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - The changes in Macon is the moderate growth in size and population and a great increase in crime.

15. Q - ***When you were growing up, were you active in the Synagogue? What other activities went on at the Synagogue?***

A - I was active in church and to the church life as I grew up. We had a number of activities and we participated in them to a great extent.

16. Q - ***What were the most important things Jews have done as a group since you have been in Bibb County?***

A - The most important things that the Jews have done as a group in Bibb County and surrounding areas have been to take leadership roles.

17. Q - ***What advice do you have for children growing up in the Macon-Middle Georgia area?***

A - My advice to children growing up in Macon and Middle Georgia today is to get a good education. Read the ten commandments every day and practice them.

18. Q - ***What kinds of medical care were there for Jews when you were growing up?***

A - We had whatever medical care that was available to everyone. Medical care has improved to a great extent.

## MRS. LIZZIE IRVIN

### AGE 86

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

   A - I was born in Unadilla, Georgia, Dooley County. I moved to Macon when I was 23 years old. That was in 1919.

2. Q - ***Why did your people come to the Middle Georgia area?***

   A - My husband was in the army, and after he got out, he wanted to come to Macon to live.

3. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

   A - In Unadilla the streets were unpaved. We did not have a playground. We just had the school ground.

4. Q - ***What were your neighborhoods like then?***

   A - The houses were close together, except one street which ran south of us because there were two lots between us and the next house. There were also three lots in front of us and a vacant lot. Beyond the vacant lot there was a "Wrestling" and an ederly woman and an ederly man rented the place. Above us was a white neighborhood. They had two or three houses that they would rent to tourists. At that time they did not have highways like they have now. People would stay at those rented houses at night. We did have lights everywhere, but not paved streets.

5. Q - ***What schools did you attend and tell me about your school days.***

   A - I attended Unadilla Elementary School from the first grade to the seventh grade. It was a three teacher school: a principal, and two other teachers. I did not go to college. I did enjoy my school days.

6. Q - ***Did you go to the movies and what kinds of movies did you see? How much did it cost?***

   A - I did not go to the movies.

7. Q - ***What kind of work did your parents or guardian do when you were growing up?***

   A - My father was a self-made carpenter. I don't think he got further than the second or third grade. My mother was a housewife.

8. Q - ***What other kinds of jobs could Blacks get?***

   A - Blacks did domestic work such as working at the oil mill, grinding seeds from cotton.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

   A - We had what we needed, but not sometimes what we wanted.

10. Q - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

    A - Those who helped were churches and societies such as the Zion Brothers and Sisters which I was a member of.

11. Q - ***Tell me the ways that they helped.***

A - If a member died, we, the Zion Brothers and Sisters, would give so much for that purpose.

12. Q - ***Did your parents or guardian join any of them?***

A - My daddy was a member of the Masons and the Eastern Star. My mother was a member of different societies because back then they just had societies.

13. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - There was a lot of difference. I don't know where to begin.

14. Q - ***Did you travel much in the summer when you were growing up?***

A - I have traveled to Philadelphia, Washington, and to Atlantic City.

15. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - My teacher and my minister. He, my minister, was very devoted to us.

16. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - I have seen so many changes that I can't begin to tell you. However, the streets were not paved and were in bad condition, such as Green Street where I used to live. But now it is better. I have seen a big difference and a big change.

17. Q - ***When you were growing up, were you active in church and what memories do you have of church life? What other activities went on at the church?***

A - I was a missionary worker in church. I did aid the pastor. I was president of one of the clubs at New Hope Baptist Church. I was a member of the B.T.U. Department.

18. Q - ***What were the most important things Blacks have done as a group since you have been in the county?***

A - In church, they are helping children through school by giving them money.

19. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - Randall, Billy Hutchings, and Thelma Dillard.

20. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - I worked for a "Gentleman" for 18 years. He was very helpful; for example, he helped me through my divorce.

21. Q - ***Do you have any important letters, papers, clippings, records, pictures, legal papers, or other things which would be important in documenting what happened during the period we have been discussing?***

A - No.

22. **Q -** ***What advice do you have for children growing up in the Macon-Middle Georgia area today?***

**A -** Well, I don't fool around with children that much.

## *WILLIS SHEFTALL*

## *AGE 75*

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

A - I was born in Macon and have lived practically all my life in Macon. At a young age I lived in Philadelphia for a brief period.

2. Q - ***Why did your people come to the Middle Georgia area?***

A - Father died while we were living in Philadelphia. Mother came back South to Macon because my grandfather had a business here. We lived with my grandparents throughout my teen years until we all went off to college.

3. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

A - We lived on Pio Nono Avenue. It was unpaved - outside the city limits. Most of the neighbors owned their own homes. We played in the back yards and on the streets.

4. Q - ***What schools did you attend and tell me about your school days.***

A - I attended two local schools: Pleasant Hill Elementary School and Ballard Normal School. I went to college in Pennsylvania - Lincoln University.

5. Q - ***Did you go to the movies and what kinds of movies did you see? How much did it cost?***

A - Cost about either 10 or 15 cents. Only saw a few movies - westerns and mysteries -because I lived quite a distance out and had to ride the bus/the trolley to and fro. My parents were hesitant to permit me to go that far. The theater I attended was the Douglass Theater - a segregated situation.

6. Q - ***What kind of work did your parents or guardian do when you were growing up?***

Q - ***My mother worked as a recruiter for Albany State College (it wasn't named that at the time) recruiting students for the school. My grandfather owned a barber shop on Third Street. All us boys grew up in that barber shop.***

7. Q - ***What other kinds of jobs could Blacks get?***

A - Mostly service type jobs. They worked in mills, shoe repair. Many of them were domestics. Very few blacks were professionals. My own family had two professionals -both doctors. Many of the educated people were teaching in the school system.

8. Q - ***Was the money coming into the home enough to allow you to have the things you needed for your family?***

A - In my home we were very fortunate. My grandfather had a profitable business. We were not wealthy but comfortable – did not feel the pinch of lack of money. Grew most of our vegetables in our garden.

9. Q - ***What people, groups or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

A - Most of the help came from the churches. If a family was in distress financially, the church came to their rescue. Very few organizations were helpful.

10. **Q** - ***Tell me the ways that they helped.***

A - The church people would get together and raise money for emergencies.

11. **Q** - ***Did your parent or guardian join any of them?***

A - We were members of the church.

12. **Q** - ***Tell me something about the businesses.***

A - Strange as it might seem, Macon had more Black businesses in the early period than we have right now. I recall drug stores, exclusive restaurants, Black-owned theaters. Since there was such a keen line of segregation, Blacks had more businesses. Those were the only places Blacks could go. Blacks can go anywhere now.

13. **Q** - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Today, more freedom of movement. In Macon now you can move about quite freely without worrying about the place you're in – this promotes quality of life. In the 30's and 40's you had to worry about if I can go through this door, use which drinking fountain, ride in the back of the bus. I grew up in it and I can still feel the pangs from it -- not pangs of hate, but just like I was degraded.

14. **Q** - ***Did you travel much in the summer when you were growing up?***

A - No. I didn't travel until I went to college.

15. **Q** - ***Who were some of the people in your life who influenced you as you were growing up?***

A - Teachers. In elementary school, Mrs. Lillie L. Taylor - a strict disciplinarian and a very fine teacher. She had a lot of patience and understanding. There were several teachers in high school. My high school faculty consisted of both black and white teachers. The white teachers had come down from the North to do missionary work. The teachers tried to motivate, stimulate, and encourage the students - stressed the importance of getting a good education.

16. **Q** - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - Yes. As a youth in church, I remember the fun we had in Sunday School and the annual picnic we had. All the Black churches in Macon would get together and have a picnic at Central City Park.

17. **Q** - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - The effort Blacks made to desegregate buses, eating places, businesses. Not only to desegregate them but to push for employment for Blacks.

18. **Q** - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - Ministers have done more to motivate people to do for themselves. The ministers took on leadership positions.

19. **Q** - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - Don't recall many unpleasant situations. My grandfather's barber shop served whites. I had a pretty good relationship with whites over the years despite the fact that I was in a service position.

20. Q - ***Do you have any important letters, papers, clippings, records, pictures, legal papers, or other things which would be important in documenting what happened during the period we have been discussing?***

A - It's unfortunate that at the time I didn't think anything was important. I really don't have anything to document. I have pictures of my family, grandparents, uncles, but that's about all.

21. Q - ***Can you tell me about any of these that you, or members of your family or others may have?***

A - I think they do. I have one or two family members who hoarded a lot.

22. Q - ***What advice do you have for children growing up in the Macon-Middle Georgia area today?***

A - Stay in school.

23. Q - ***What kinds of medical care were there for Blacks when you were growing up?***

A - In Macon very good facilities and well-trained black doctors and dentists. In the 50's a clinic was owned and operated by a Black physician. The Macon Hospital - despite the fact that it was segregated - served Blacks, too.

## MRS. MARY JOHNSON

### AGE 78

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

   A - I was born in the Middle Georgia area here in Forsyth on June 19, 1906.

2. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

   A - I played in the road. We did not call them streets at that time.

3. Q - ***What were your neighborhoods like then?***

   A - The neighborhoods were nice. There was a lot of love, as far as I could remember. Everybody got along. They shared what they had with one another and were friendly.

4. Q - ***What schools did you attend and tell me about your school days.***

   A - I started at the Hubbard School here in Forsyth, and stayed there until I was about 13. Then my family moved to the rural, and I went to school out there. We went to school from October to April in order for us to do farm work.

5. Q - ***Did you go to the movies and what kinds of movies did you see? How much did it cost?***

   A - No. I did not go to movies because there were none.

6. Q - ***What kind of work did your parents or guardians do when you were growing up?***

   A - Well, my mother died when I was young, and my father was blind; so we moved from the city to the rural to live with my grandparents. We farmed.

7. Q - ***What other kinds of jobs could Blacks get?***

   A - Right off hand, I can't remember no other jobs.

8. Q - ***Was the money coming into the home enough to allow you to have the things you needed for your family?***

   A - Yes. We did not know about all these fancy things, so they had enough to get the things they needed.

9. Q - ***What people, groups, or organizations did you find that helped Blacks?***

   A - There was one called the Masons that helped the people, and there was another one they called the Progressive Society. They would also help people.

10. Q - ***Did your parents or guardian join any of them?***

    A - Yes. My father was a Mason.

11. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's?***

    A - Yes. There was a Black grocery store, a blacksmith, a shoe repairman, and a restaurant that was run by the Moores.

12. Q - ***Tell me something about the businesses.***

A - Oh! It's a tremendous difference today. I can't really explain, but it's a big difference. It's just like a "world turned around".

13. Q - ***Did you travel much in the summer when you were growing up?***

A - Quite a bit, but it was still in Georgia. I had relatives in Indian Springs and Macon. They would come and get me.

14. Q - ***Who were some of the people in your life who influenced you when you were growing up?***

A - My teacher, Professor Gilmore, played a big part. He was like a father to the children. Another family that lived close to us, the Forrester's, were also like grandparents.

15. Q - ***When you were growing up, were you active in church and what memories do you have of church life?***

A - Oh, Yes! I was very active. No matter where we were, whether it was in school or church, when the Superintendent would ride out there in the buggy, I would have to get up and be on the floor. It was the same way in church. In Sunday School, conventions, I was the representative. I was in everything pertaining to speaking or acting.

16. Q - ***What were the most important things Blacks have done as a group?***

A - Well, we have had some clubs and church groups who have helped.

17. Q - ***Do you remember any particular experiences involving white folks that stood out in your mind? If so, what were they?***

A - No. I do not. We didn't have much contact with white folks.

18. Q - ***Do you have any important letters, legal papers, or clippings which would be important in documenting what happened during the period we have been discussing?***

A - No. I do not.

19. Q - ***What advice do you have for children growing up in the Middle Georgia area today?***

A - Well, stay in school and stay away from dope, and refrain from bad company.

20. Q - ***What kinds of medical care were there for Blacks when you were growing up?***

A - We had two Black doctors, but they left about fifty years ago. We had no hospital here at that time. In the rural area, we had a white doctor who lived out there and would help.

## ROBERT RAINES

### AGE 84

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

A - I was born out in the country of Crawford County about ten or twelve miles from Roberta.

2. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

A - Everybody was friendly, and we played in the road and in the fields. I remember the Corberts and Praters. They lived on the same plantation.

3. Q - ***What schools did you attend and tell me about your school days.***

A - I did not go beyond the first grade. I went to Robblin School.

4. Q - ***Did you go to the movies, and what kinds of movies did you see? How much did it cost?***

A - There were no picture shows when we were growing up.

5. Q - ***What kind of work did your parents or guardian do when you were growing up?***

A - Farm. When I was 16 years old, my father passed. My mother did the farming. We stayed on that plantation (Billy White's place), and we moved to Oliver Clevand's place, and that's where my mother died. I was 21. We were sharecroppers. We planted cotton, peas, corn, and wheat.

6. Q - ***What other kinds of jobs could Blacks get?***

A - In those days, the only jobs were at the saw mill, load sand, and grade and wash it.

7. Q - ***What people, groups or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

A - U. B. & A. Society. This was a benevolent group. I tell you what it would do. They would help you when you were sick, and help to pay the burial expenses. If you were sick two weeks, you were paid $2.00 - four weeks, $4.00. We had to pay $1.00 a month. The Masons helped a little.

8. Q - ***Did your parents or guardian join any of them?***

A - No.

9. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's***

A - Two blacksmiths, a few grocery stores. No doctors, lawyers, or nothing like that.

10. Q - ***How is life different in the 80's from the 30's amd 40's in Crawford County?***

A - It's a whole lot different. The people are not as lovely and kind today as then. We were not afraid then as we are now.

11. Q - ***Did you travel much in the summer when you were growing up?***

A - No.

12. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - There were some but I forgot their names. There was a teacher named Ms. Liza from Macon. Her husband would come on Friday to pick her up.

13. Q - ***What changes have you seen in Roberta and the Middle Georgia area over the years?***

A - A whole lot of changes. We have mixed schools. We don't have to go to back of trains and buses. We've seen a lot of changes.

14. Q - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - Yes. I went to church, but I was not very active.

15. Q - ***Do you remember anything that Blacks have done as a group?***

A - I don't remember but one, Mr. Rob Houston. He was the president of the A. U. B. & A.

16. Q - ***Can you tell me about any important documents that you, members of your family, or others may have?***

A - No.

17. Q - ***What advice do you have for children growing up in Macon and the Middle Georgia area today?***

A - Get a good education so nobody could beat them out of anything. Stop using dope and drinking beer.

18. Q - ***What kinds of medical care were there for Blacks when you were growing up?***

A - We did not have any medical services. When people died, they laid them out in the home. Someone would come to the home and dress and lay them out on a "cooling board."

## MRS. ALICE BROWN

### AGE 77

1. **Q** - ***Where were you born, and how old were you when you came to the Middle Georgia area?***

   **A** - I was born December 28, 1905 here in Forsyth, Georgia, Monroe County.

2. **Q** - ***Tell me about the streets you lived on and where did you play when you were growing up?***

   **A** - I was born on North Lee Street on the North side. We played mostly in the yard there. My daddy made it possible for other children to come and play with others.

   **Q** - ***What were your neighborhoods like then?***

   **A** - We lived in a pretty nice neighborhood. I remember all of the neighbors there – the Mays, Ponders, Calloways, and three or four different Mays. We, the children, would play together. My mother and the ladies went to the same church.

4. **Q** - ***What schools did you attend and tell me about your school days?***

   **A** - I went to Belltown Grammar School and in the fourth grade we transferred to Hubbard High and Industrial School, and I went to the eleventh grade there. I took other former classes and special training. I then started teaching in Monroe County.

5. **Q** - ***Did you go to the movies and what kinds of movies did you see? How much did it cost?***

   **A** - Yes, we used to go to our aunts in the summer in Atlanta, and that was the only time we went to movies. They were mostly western movies.

6. **Q** - ***What kind of work did your parents or guardians do when you were growing up?***

   **A** - My daddy was a porter at a grocery store, and he worked at the cotton mill, and my mother was a home-maker. She took in laundry work.

7. **Q** - ***What other kinds of jobs could Blacks get?***

   **A** - Well, most of them were sharecroppers and farmers, at the factory, and porter jobs.

8. **Q** - ***Was the money coming into the home enough to allow you to have the things you needed for your family?***

   **A** - We did pretty fair. We had mostly what we needed. We had a thinking father who looked out for us.

9. **Q** - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

   **A** - My mother and the ladies organized a club to help the baseball team at Belltown School. Then we had different societies and the Masons.

10. **Q** - ***Did your parents or guardian join any of them?***

    **A** - My mother was a part of the societies.

11. Q - ***Do you remember any of the Black businesses during the 20's, 30's, and 40's in Monroe County?***

A - Yes. There were three or four restaurants, an undertaker, and an ice cream parlor. Little stores in the homes. They were built outside the home.

12. Q - ***How is life different in the 80's from the 30's and 40's in Monroe County?***

A - Quite a difference. Back there people respected each other, but today they seem to be only for self.

13. Q - ***Did you travel much in the summer when you were growing up?***

A - We always had one trip. We would always go to Salisbury, North Carolina or to Atlanta to visit my aunts.

14. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - There was Dr. and Mrs. Bodie. They were both doctors. Others were Ms. Virginia Curry and Mrs. Lillie Benjamin.

15. Q - ***What changes have you seen in Forsyth and the Middle Georgia area over the years?***

A - It's a vast change. When I left Monroe County in 1938, there was separation between white and colored. They selected their groups. When I got back it was very different.

16. Q - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - Yes. I was a member of St. Luke A.M.E. Church. My mother was a Baptist. We went to both churches. We had the Sunday School and the young missionaries. I was active in both.

17. Q - ***What were the most important things Blacks have done as a group since you have been in Monroe County?***

A - That's kind of hard to answer. Of all the things we've had here, most seem to be in the undertaker business. We have always had three or four undertakers. We had never had any professional people here other than teachers and Dr. and Mrs. Bodie.

18. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - Dr. Bodie, Mr. Wright, Mr. Hamm, Ms. Carie Brown, and Mr. Ben Freeman, Professor Williams, and Professor Hubbard.

19. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - Yes. I worked for white folks, and they were always nice to us.

20. Q - ***What advice do you have for children growing up in the Middle Georgia area today?***

A - Do whatever they can at their best, and be respectable to others.

## MRS. ROBERTA BOWMAN

### AGE 82

1. Q - ***Where were you born, and how old were you when you came to the Middle Georgia area?***

A - I was born in Twiggs County. I was 12 when I came to Bibb County.

2. Q - ***Why did you people come to the Middle Georgia area?***

A - My people came to Bibb County area for a better way of life. (Livelihood)

3. Q - ***Tell me about the streets you lived on, and where did you play when you were growing up?***

A - When I was growing up, there weren't many houses around. There were a lot of woods.

4. Q - ***What were your neighborhoods like then?***

A - The neighborhoods were quite different then, because there weren't as many people living in the neighborhood. Most were just farm land. (The streets)

5. Q - ***What schools did you attend, and tell me about your school days.***

A - Well, I didn't get to go to school too much. I did go to a little school called Bethlehem, and that was in Twiggs County in the early 1900's

6. Q - ***Did you go to the movies, and what kinds of movies did you see? How much did it cost?***

A - I went to the movies a few times in the twenties (1920's), and the movies cost only 10 cents to go. You could stay all day, if you wanted to. They didn't have concession stands, though.

7. Q - ***What kind of work did your parents or guardian do when you were growing up?***

A - My parents farmed for a living.

8. Q - ***What other kinds of jobs could Blacks get?***

A - Other jobs most Blacks could get in those days were working at the railroad for 90 cents a day, or they worked at the saw-mill or farmed.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

A - The money wasn't coming into the home enough by any means. People made $5.40 a week, if that much.

10. Q - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

A - There were no groups or organizations like that when I first came to Macon. In the late 1920's, a program like Welfare started. In the 30's, President Roosevelt opened a program for teenage boys called C.C.Camp; and if the mother was a widow and she had a boy 16 years old or older, they'd put him in the C.C.Camp. The family would receive $18.00 per month.

11. Q - ***Tell me the ways they helped.***

A - They helped widows with a family.

12. Q - ***Did you parents or guardian join any of them?***

A - My sister was in the program.

13. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's?***

A - The only Black businesses I could think of are Paul Duval & Son, Hutchings Funeral Home and the Douglass Theatre.

14. Q - ***Tell me something about the businesses.***

A - Hutchings Funeral Home took care of bodies in surrounding counties also. The people had to bring the body to the funeral home sometimes.

15. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Life is so different now until it is hard to explain. The people had a depression until the second World War, and people didn't have much. If you had three dresses, that's all you wore. If you were able to feed your family, you were in good shape.

16. Q - ***Did you travel much in the summer when you were growing up?***

A - I didn't travel until I was married, and my husband worked with the railroad. I was able to travel then.

17. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - Mrs. Burdell, Emma Skinner, and Mattie Morgan influenced me.

18. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - I have seen many changes. A black man was killed on Broadway, and people were afraid to come out at night. He was dragged.

19. Q - ***When you were growing up, were you active in church, and what memories do you have to church life? What other activities went on at the church?***

A - Most of my life I've been a church-going person. I was treasurer of my Sunday School for a long time, a group leader for 24 years, secretary of Deaconess Board for 12 years, and president of the General Mission for 15 years. This is at Mt. Moriah Baptist Church.

20. Q - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - Blacks have progressed quite a bit. I'd say ⅓ or ¼ have progressed tremendously, but the other ⅔ are just standing still.

21. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - The school teachers such as Mrs. M. M. Burdell and Mrs. Eugenia Hamilton.

## BENNY SCOTT

### AGE 68

1. Q - ***Where were you born, and how old were you when you came to the Middle Georgia area?***

A - I was born in Monroe County and came at age 5 in 1909 to the Macon area.

2. Q - ***Why did your people come to the Middle Georgia area?***

A - My people came to Macon to escape the sharecropping and farming.

3. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

A - Usually, we played in the streets or a man's open field.

4. Q - ***What were your neighborhoods like then?***

A - The neighborhoods I lived in were practically integrated. We lived as one big family. We would visit each other and exchange food.

5. Q - ***Did you go to the movies, and what kind of movies did you see? How much did it cost?***

A - Yes, I went to Douglass Theater, and they had mostly western movies. It cost five or ten cents.

6. Q - ***What kind of work did your parents or guardian do when you were growing up?***

A - My mother didn't work. She was a housewife. My father was a worker on the railroad.

7. Q - ***What other kinds of jobs could Blacks get?***

A - You could only be made a driver, domestic work or the railroad.

8. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

A - We had plenty of food to eat, but we really just got by.

9. Q - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

A - There were no certain groups you could form other than Masons and Societies.

10. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's?***

A - You had drugstores operated by Blacks, mortuaries, eating establishments and barber shops, taxi cabs also.

11. Q - ***Tell me something about the businesses.***

A - You had three Black banks.

12. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Today, you have more privileges, and there are more jobs for Blacks. There are better prepared institutions for education.

13. Q - ***Did you travel much in the summer when you were growing up?***

A - I didn't leave Macon when I was growing up.

14. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - Mr. Anderson (a white), owner of the Macon Telegraph; Mr. Douglass, owner of the theater; Dr. Walton; Dr. Frazier; Dr. Davis, and many others influenced me as I was growing up.

15. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - There have been many changes. When I was a little boy, I played downtown on Cherry Street. I lived on Pinkerton Street.

16. Q - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - I was very active in church. I sang in the junior choir, and I attended the B.Y.P.U.

17. Q - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - The Bus Boycott was the most outstanding thing I think Blacks have done.

18. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - Dr. D. T. Walton, Sr., Rev. J. T. Saxon, Dr. William Frazier, and Mr. Frank Hutchings were important leaders.

19. Q - ***Do you remember any particular experiences you had with white folks that stood out in your mind? If you do, what were they?***

A - Yes, I have several. One of my white neighbors in my neighborhood - we called him the Black Protector.

20. Q - ***What advice do you have for children growing up in the Macon, Middle Georgia area today?***

A - To take advantage of an opportunity is my advice to young people.

21. Q - ***What kinds of medical care were there for Blacks when you were growing up?***

A - I, or we only had the Macon Hospital Clinic. One small hospital on Third Avenue, but you had to pay.

## STELLA BACKER

### AGE 69

1. Q - ***Where were you born, and how old were you when you came to the Middle Georgia area?***

   A - I was born in Atlanta, Georgia, and came to Macon at the age of 20, and lived in Macon 49 years.

2. Q - ***Why did your people come to the Middle Georgia area?***

   A - I married a Macon man and came to Macon to live.

3. Q - ***Tell me about the streets you lived on.***

   A - Macon was smaller, and people knew each other then. Cherry Street was the main street. Some stores have gone, and some have been remodeled. I lived on Mulberry Street for a year.

4. Q - ***What were your neighborhoods like then?***

   A - The neighborhoods were very nice and well-kept. The homes were kept nicely.

5. Q - ***Did your children attend schools in Middle Georgia?***

   A - Both of my children attended Alexander III. My children did well at school and both won awards. My daughter won an award for selling the most war bonds.

6. Q - ***Did you go to the movies, and what kinds of movies did you see?***

   A - Yes, I was a big movie fan. I saw movies with no violence. They were 5 cents, and then they went up to a dime.

7. Q - ***What kind of work did your parents or guardian do when you were growing up?***

   A - My parents ran a grocery store, and my husband's parents were in the funiture business.

8. Q - ***What other kinds of jobs could Jews get?***

   A - The Jews could get clerical jobs, secretarial jobs, clerks in a store, insurance sales, sales people - but there were a lot of prejudices. The banks would not hire Jews.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

   A - We actually did not suffer, but we were hit hard by the depression, and it eventually killed my father because of the losses.

10. Q - ***What people, groups, or organizations did you find that helped Jews in the Middle Georgia area when you were growing up?***

    A - There were organizations within the synagogue. They had a men's club, B'nai B'rith, and the sisterhood.

11. Q - ***Tell me the ways they helped.***

A - They provided entertainment, and they did a lot to support the synagogue because money was tight.

12. Q - ***Do you remember any of the Jewish businesses during the 20's, 30's and 40's?***

A - They were retail establishments - furniture, clothing.

13. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Television changed everything. Visiting is not a regular thing now. All you do is watch TV and you don't talk.

14. Q - ***Did you travel much in the summer when you were growing up?***

A - Growing up, I didn't travel a lot. My mother did not care to travel, but I did travel with the Girl Scouts.

15. Q - ***Who were some of the people in your life who influenced you as your were growing up, besides your parents?***

A - Some of my teachers.

16. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - Downtown has changed - stores closed or remodeled - also in population. I think it is a little "citified".

17. Q - ***When you were growing up, were you active in the Synagogue? What other activities went on at the Synagogue?***

A - No, I wasn't active in the Synagogue, but I did attend many activities.

18. Q - ***What were the most important things Jews have done as a group since you have been in Bibb County?***

A - Individuals have done a great deal. They have always been willing to do everything they could for the community.

19. Q - ***Who were the leaders you consider as having done the most for Jews in your community?***

A - Jewish people have had to do for themselves. No one was willing to help the Jews.

20. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - No, not really. But I know a lot of Jewish people who have medical and dentistry degrees, wrote books, and no one helped them.

21. Q - ***What advice do you have for children growing up in the Macon-Middle Georgia area today?***

A - Judge a person for him or herself, and not because of their color or creed. There are good and bad.

22. Q - ***What kinds of medical care were there for Jews when you were growing up?***

A - There was the same medical care for all.

## REV. B. W. CHAMBERS

### AGE 70

1. Q - ***Where were you born, and how old were when you came to the Middle Georgia area?***

   A - I was born in Arlington, Georgia, and I moved to Macon when I was eight years old.

2. Q - ***Why did your people come to the Middle Georgia area?***

   A - After my father died, we moved here to live with my mother's parents.

3. Q - ***Tell me about the streets you lived on, and where did you play when you were growing up?***

   A - I lived on the corner of Hazel and Gilmore Streets. I played in the roads. We used to play in a few vacant lots also.

4. Q - ***What were your neighborhoods like then?***

   A - There were a lot of gunshot houses and plenty of children.

5. Q - ***What schools did you attend, and tell me about your school days.***

   A - I attended Hazel Street School through the fourth grade. The following was a two-story and made of wood. I went to school at night under Professor Underwood until the eighth grade. I attended Georgia Baptist College and also attended Morehouse School of Theology for three years.

6. Q - ***Did you go to the movies, and what kinds of movies did you see? How much did it cost?***

   A - I went to the Douglass Theater for a dime. When they had a special, it was two for fifteen cents.

7. Q - ***What kind of work did you parents or guardians do when you were growing up?***

   A - My parents farmed until I was eight years old. My father died when I was eight. After we moved to Macon, my mother worked at Bibb Manufacturing Company.

8. Q - ***What other kinds of jobs could Blacks get?***

   A - The railroad, Bibb Manufacturing Company, and the Brickyard were other jobs available.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed for your family?***

   A - Definitely not. It was a scarcity of money. I didn't know what it was like to have milk. We just couldn't afford it.

10. Q - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

    A - Those who helped were churches and societies.

11. Q - ***Tell me the ways that they helped.***

    A - If you had a sickness in the house, the societies would get together and give donations.

12. Q - ***Did your parents or guardian join any of them?***

A - My mother joined both.

13. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's?***

A - Yes. There were a lot of grocery stores, restaurants, peddlers, and delivers of wood and ice.

14. Q - ***Tell me something about the businesses.***

A - They were found in just about every neighborhood, and they were successful.

15. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Back in the 30's were the depression days. It was very difficult. I was about 18 when people used to stand on the corners looking for jobs. Carpenters made 10 cents an hour. One dollar a day was a big salary. I worked for $1.75 a day. You had "colored this" and "white that". You rode in the back of the bus. You had to say "Yes, Mam" to ten year old white girls although you were grown.

16. Q - ***Did you travel much in the summer when you were growing up?***

A - No. I didn't travel at all.

17. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - My grandfather was a farmer and a preacher. He made quite an impression on my life.

18. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - There have been tremendous changes. I remember when you really worked and got almost nothing. I worked for B. P. O'Neal and made more than the principals at Ballard and Hudson put together. Teachers made only $8.00 and $10.00 a month. It was given to them on a script to go downtown and get what they needed. There were few people who had bathrooms or telephones.

19. Q - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - I've always been active in church, but I didn't join until after I was married. There were plays and Sunday School, but there was not much of a teaching program.

20. Q - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - To boycott buses was the most important thing done as a group since I've been in Bibb County.

21. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - Well, Mrs. Butler, Frank and Willie Hutchings, Dr. Dyer and Dr. Calhoun should be given credit. In the later years, the Randalls and Claytons.

22. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - Yes, I have one that stands out like it was yesterday. When I was six years old, three or four white men came over to my house. We were packing because we were moving from one plantation to another. They beat a man real bad and shot him in the hand. We were looking out of the window and crying. Because of this, I hated white people until I was converted. This white man I used to work for paid my furniture bill in full.

23. Q - *Do you have any important letters, papers, clippings, records, pictures, legal papers, or other things which would be important in documenting what happened during the period we have been discussing?*

A - I don't know.

24. Q - *Can you tell me about any of these that you, or members of your family or others may have?*

A - I don't think so.

25. Q - *What advice do you have for children growing up in the Macon, Middle Georgia area today?*

A - The doors of opportunity are wide open. You should prepare yourself to walk in. We need more doctors, lawyers, and scientists.

26. Q - *What kinds of medical care were there for Blacks when you were growing up?*

A - Well, Dr. Smith was the Black doctor in town. Macon Hospital had a colored part. You used the charity ward if you couldn't pay.

## MAMIE WESLEY

### AGE 90

1. Q - ***Where were you born, and how old were you when you came to the Middle Georgia area?***

A - I was born November 14, 1891 in Jefferson County, and I was about six years old when we came to the Bibb County area.

2. Q - ***Why did your people come to the Middle Georgia area?***

A - My family came to the Macon, Bibb County area because my father was a minister, sent here to pastor Holsey Temple C.M.E. Church. This was a new church being formed after slavery.

3. Q - ***Tell me about the streets you lived on and where did you play when you were growing up?***

A - Well, you can't say they were streets we played on. They were roads, because we lived outside the city limits. We played in our backyards and only with certain children because our parents were very careful with whom we played with because they didn't want us to pick up bad habits.

4. Q - ***What were your neighborhoods like then?***

A - First of all, most of this area was a wooded area, and the houses didn't have numbers. The neighborhood was one where people loved and took care of one another. Since there was no such thing as welfare then, people used to cook the older people's meals. We lived as relatives, like one big family.

5. Q - ***What schools did you attend and tell me about your school days.***

A - I attended L. H. Williams School which was known as Pleasant Hill School and Professor King was the principal with six teachers. After I got to the fifth grade, Ms. Sidnetta Hays as the teacher and Mr. B. S. Ingram had become principal of that school. I skipped the seventh grade and through Mr. Ingram, Ballard Normal School allowed me to go up there and take the examination for the eighth grade. After two years, my brother sent for me, and I attended Paine College. After finishing that class, the Agricultural Extension Service had been organized, and I was teaching in Jefferson County. I then went to Tuskegee Institute and took a course in Home Economics, and I was able to carry on the work with Agricultural Extension Service.

6. Q - ***Did you go to the movies, and what kinds of movies did you see? How much did it cost?***

A - The Douglass Theater was one of the most important places we went, and then it was one down on Vineville, just called the Vineville Theater, and Mr. Robert Bailey helped organize that one. Most of those movies were educational. It cost ten or fifteen cents to go.

7. Q - ***What kind of work did your parents or guardian do when you were growing up?***

A - My father was a minister of Holsey Temple C.M.E., and my mother was a housewife and mother of nine children that lived to be grown.

8. Q - ***What other kinds of jobs could Blacks get?***

A - Most Blacks had jobs with sawmills, gritmills, growing corn and wheat.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

A - As for clothes, your mother or relatives would make your dresses and pants. For food, my father also had a farm, and he had a man, Mr. Jackson, to take care of it for him.

10. Q - ***What people, groups or organizations did yuu find that helped Blacks in the Middle Georgia area when you were growing up?***

A - We had the church organizations, the Sunday School, and in my church we had Youth Fellowship. In the Baptist Church they had the B.Y.P.U. We didn't have many organizations then.

11. Q - ***Tell me the ways that they helped.***

A - They learned how to carry on meetings. This is what they were training for in the meetings.

12. Q - ***Did your parents or guardian join any of them?***

A - Yes. They were in all of them.

13. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's?***

A - We had the Douglass, and Hutchings Funeral Home was one of the first Negro funeral homes we had in town. A white man taught Mr. Hutchings how to enbalm.

14. Q - ***Tell me something about the businesses.***

A - Well, there weren't too many businesses, except the eating places and corner stores. My father used to arrange for us to be able to buy from the store on the corner of Forest Avenue, which was also run by Black people. Jessie Patterson ran and owned that property. Meat then was about ten cents per pound.

15. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - For one thing, the children have a lot more freedom than in those days because our families didn't allow us to go up and down the streets. They didn't go many places where their parents weren't going. They began to expand the city more. The houses weren't numbered, and the postman drove a buggy.

16. Q - ***Did you travel much in the summer when you were growing up?***

A - Not more than to see my relatives during the summer, who lived down near Louisville, Wadley, Davisboro and Bartow.

17. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - Ms. Mary Baker, my Sunday School teacher, and Mrs. Essie Kirby, my eithth grade teacher at Ballard Normal School. When I went to Paine College, I had a lot of people to influence me because I was young to be going away from home. Ms. Ellie Young also looked out for me. Ms. Sara Bailey and Mrs. N. T. Patterson also had a lot with influencing me.

18. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - Well, the houses that we lived in have changed. We had no running water, electric lights, and a lot of people we used to know are dead. Many people that influenced our lives are gone, but they're sadly missed. Although we are trying to follow in their steps, it's hard. Another thing, we knew everyone, but now people are not as friendly.

19. Q - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - Yes, I was very active, and I was about eight years old when I joined. I became the Conference Director of the Missionary Society and President of the Women's Missionary Society.

20. Q - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - They have built churches and organized different societies that helped to build up the lives of Black people. Celebrating Dr. King's birthday and the people are a little more broader; they (the black and white) seem to appreciate the same things now.

21. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - In these days the ministers are doing quite a bit to lead the congregation to appreciate the things they should appreciate.

22. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - Mrs. Threat came from Lizella to help them in learning some things.

23. Q - ***Do you have any important letters, papers, clippings, records, pictures, legal papers, or other things which would be important in documenting what happened during the period we have been discussing?***

A - Yes, but I don't have them out now.

24. Q - ***Can you tell me about any of these that you, or members of your family or others may have?***

A - We have some pictures of Ballard Normal School and the people who went to Ballard Normal.

25. Q - ***What advice do you have for children growing up in the Macon, Middle Georgia area today?***

A - I think the children should be more careful. For instance, our streets have become a race track. The other thing is the kids should respect grown-ups and older people. They don't respect grown people like they should.

26. Q - ***Can you tell me anything else about your work in the community?***

A - When I worked with Georgia Baptist College, which was then known as Central City College, Rev. Gadson was the president. He encouraged me to start a club at the school, and I did, with the help of Rev. Holston and Rev. Jimmy Neal. We started the 4-H Club. By the way, Rev. Gadson attended Tuskegee Institute.

## GUS KAUFMAN

### AGE 64

1. Q - ***Where were you born, and how old were you when you came to the Middle Georgia area?***

   A - I was born in Columbus, Georgia, but the first group of my family came to the Middle Georgia area in 1848, the other around 1860.

2. Q - ***Why did your people come to the Middle Georgia area?***

   A - My family came to the area to seek a livelihood and better themselves for the family.

3. Q - ***Tell me about the streets you lived on, and where did you play when you were growing up?***

   A - When we first came, we lived on Orange Street. I really grew up on Clisby's Place.

4. Q - ***What were your neighborhoods like then?***

   A - We moved into an affluent neighborhood.

5. Q - ***What schools did you attend and tell me about your school days.***

   A - I attended Joseph Clisby Elementary School and Lanier High, the only one in the city. I remember some discrimination of Jews when it came to social clubs and organizations on campus.

6. Q - ***Did you go to the movies, and what kinds of movies did you see? How much did it cost?***

   A - Yes, I attended movies. The fee was ten cents. The pictures were in series, so if you went one Saturday, you would have to go the following Saturday in order to keep up with the story.

7. Q - ***What kind of work did your parents or guardian do when you were growing up?***

   A - My parents were in a business that had been in my family for a couple of generations.

8. Q - ***What other kinds of jobs could Jews get?***

   A - Most of the Jews in Macon during those years were self-employed or worked in a retail-type business.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed or your family?***

   A - I was raised largely during depression years, and of course there was not enough money, but I guess we were better off than most.

10. Q - ***What people, groups, or organizations did you find that helped Jews in the Middle Georgia area when you were growing up?***

    A - There were no organizations to help anybody much at that time. This was before the organizational period. There was a B'nai B'rith organization, but it was for benevolent purposes. It fell by the wayside.

11. Q - ***Tell me the ways that they helped.***

A - I may be a little to young to remember, but I don't recall any organizations to help or that could help.

12. Q - ***Did your parents or guardian join any of them?***

A - I don't think there were any organizations to join.

13. Q - ***Do you remember any of the Jewish businesses during the 20's, 30's and 40's?***

A - You worked 6 days or 5 days of a week. There was no 9 to 5. You worked from morning which was around 8, until you were finished with your work. When I went to work, I made $7.50 a week, and the awful part was the working conditions.

14. Q - ***Tell me something about the businesses.***

A - The labor conditions for our laborers, who were mostly Black, were terrible. The labor rate was 10 cents per hour. We also had to devide the work up. If you worked one day, you couldn't work the next day. Finally, after two or three years, the Federal Government raised the minimum wage to 25 cents an hour.

15. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - Certainly, life is entirely different in the 80's from the 30's and 40's, a dime would buy a great deal, but one seldom had a dime. You seldom went to the movies, and maybe you bought a candy bar once a week for a nickel.

16. Q - ***Did you travel much in the summer when you were growing up?***

A - Of course, nobody traveled to any extent in the 30's and 40's. My grandmother went to Boston every summer by boat to visit her daughter. This was a great thing because it was rarely done.

17. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - My family influenced me as I grew up. My grandfather who established the business which I eventually ran influenced me a great deal.

## WILLIAM P. RANDALL

### AGE 67

1. Q - ***Where were you born and how old were you when you came to the Middle Georgia area?***

A - I was born in Valdosta, Georgia, in Lowndes County. I was two years old when I came to the Middle Georgia area.

2. Q - ***Why did your people come to the Middle Georgia area?***

A - My father was an insurance agent, and he was transferred to Macon.

3. Q - ***Tell me about the streets you lived on, and where did you play when you were growing up?***

A - I lived on Patterson Street, and I played in the streets and vacant lots.

4. Q - ***What were your neighborhoods like then?***

A - They were average Black middle class families. Most of them owned their homes. The only difference in that neighborhood now is that it has paved streets.

5. Q - ***What schools did you attend and tell me about your school days?***

A - I attended the old Pleasant Hill School and the Beda-Etta School.

6. Q - ***Did you go to the movies, and what kinds of movies did you see? How much did it cost?***

A - We went once a month. We saw Hoop Gibson, shoot 'em ups, and a few westerns. Cost was five or ten cents.

7. Q - ***What kind of work did your parents or guardians do when you were growing up?***

A - My father initially was an insurance agent, but later became involved in the produce business.

8. Q - ***What other kinds of jobs could Blacks get?***

A - They were cooks, maids, postmen, school teachers, and general laborers.

9. Q - ***Was the money coming into the home enough to allow you to have the things you needed for your family?***

A - Yes, we had about what the average Black child had.

10. Q - ***What people, groups, or organizations did you find that helped Blacks in the Middle Georgia area when you were growing up?***

A - Church, of course, and the N.A.A.C.P.

11. Q - ***Tell me the ways that they helped.***

A - They taught citizenship and defended Blacks in court when they thought injustice was being done.

12. Q - ***Did your parents or guardian join any of them?***

A - Yes. My daddy was an officer in the N.A.A.C.P.

13. Q - ***Do you remember any of the Black businesses during the 20's, 30's and 40's?***

A - Yes. I particularly remember the grocery stores. They were located in just about every neighborhood.

14. Q - ***Tell me something about the businesses.***

A - They had delivery boys who rode on bikes.

15. Q - ***How is life different in the 80's from the 30's and 40's in Bibb County?***

A - In the 30's and 40's Bibb County was totally segregated. In big departments, Blacks could buy the clothes, but they couldn't try them on. The Blacks had to ride the back of the buses.

16. Q - ***Did you travel much in the summer when you were growing up?***

A - Once a year we would go to the church youth convention. That's the only time we traveled.

17. Q - ***Who were some of the people in your life who influenced you as you were growing up, besides your parents?***

A - My seventh grade school teacher and my shop teacher.

18. Q - ***What changes have you seen in Macon and the Middle Georgia area over the years?***

A - The schools and public accommodations have been desegregated. Blacks can vote in all primaries and elections.

19. Q - ***When you were growing up, were you active in church, and what memories do you have of church life? What other activities went on at the church?***

A - Yes, church was the bright spot in our lives. It was the center of the political and social activities. Recreation, plays, and youth activities.

20. Q - ***What were the most important things Blacks have done as a group since you have been in Bibb County?***

A - Bus boycott and the organizing in order to resist segregation.

21. Q - ***Who were the leaders you consider as having done the most for Blacks in your community?***

A - A good group of civic leaders and ministers.

22. Q - ***Do you remember any particular experiences you had involving white folks that stood out in your mind? If you do, what were they?***

A - Yes. One day, my son and I went to have a prescription filled, and while waiting, he sat on a soda fountain stool. He was told that Blacks weren't allowed to sit there.

23. Q - ***Do you have any important letters, papers, clippings, records, pictures, legal papers, or other things which would be important in documenting what happened during the period we have been discussing?***

A - Yes. I do.

24. Q - ***Can you tell me about any of these that you, or members of your family or others may have?***

A - Yes. We have some newspaper clippings about the movement.

25. Q - ***What advice do you have children growing up in the Macon, Middle Georgia area today?***

A - Get all the education you can and come back to Macon and make it a better city to live in.

26. Q - ***What kinds of medical care were there for Blacks when you were growing up?***

A - There were segregated wards and facilities for Blacks. There were a few Black doctors.

# EXTENDED ACTIVITIES

Meet Allan Evans, Opera Singer. . .

I was born in Macon, Georgia, on March 11, 1941. I am the second of eight children born to the late Will and Mildred Evans. We lived in a three-room house on Jackson Street Lane in West Macon. My father, who worked for the railroad, and my mother struggled to make it possible for us to get an education.

I attended George W. Carver Elementary School. I began my singing career while a fifth grade pupil under the direction of Mrs. Bernice B. Ridley, singing on various programs for the school. I later joined the Fulton Baptist choir and began singing for many events throughout the city.

I entered Ballard-Hudson Senior High School and continued my career under Mrs. Aquilla J. Thompson as a soloist in the choral group. Through the efforts of my sister and her husband, the late W. B. Ford, I received private lessons under the later professor John A. Williams.

After graduating from Ballard-Hudson Senior High School, with honors, I received a musical scholarship award to Knoxville College in Knoxville, Tennessee in 1962. I spent one year at Knoxville Colleve and transferred to McAllister, a small Presbyterian college in St. Paul, Minnesota. It was there that I met Mr. and Mrs. DeWitt Wallace, the founders and publishers of *Reader's Digest*. I later learned that Mr. Wallace's father was the first president of McAllister College. I was also told that the Wallaces made annual endowments to the Julliard School of Music in New York City. Mrs. Wallace attended a performance and heard me sing in Hayden's "The Creation." She became interested in me, and I received a scholarship to the Julliard School of Music.

During my third year at Julliard, Mrs. Wallace invited me to Pleasantville, New York to present a Christmas concort. It was there that I really got to know Mr. and Mrs. DeWitt Wallace. Shortly before graduating from Julliard, I met Friedland Wagner, the granddaughter of the German composer, Richard Wagner, who had heard me sing at a school event. She offered me a scholarship for advanced study at the Bayreuth Festival in Bayreuth, Germany, in the opera house built by her grandfather.

In 1966, I studied at the "Musik Hochschue" in Munich, West Germany on a scholarship from the West German government, and in 1967, I won the music prize of the city of Salzburg, Austria. This was the first time that the prize was awarded, which led to a position with the Vienna Chamber Opera and guest appearances in France, Italy, England, and Switzerland. In 1968 came my first great success when I received the title and leading role in "Don Giovanni." I was chosen as "First Bass-Baritone" for the opera in Trier, West Germany and sang the title roles in several operas. In January, 1972, in Triests, Italy, I sang the European Premiere of Menotti's new opera, "The Most Important Man."

At present, I am a member of the opera ensemble in Basel, Switzerland, and perform as a regular guest in the following opera houses: Hamburg, Frankfurt, Cologne, and Stuttgard, West Germany;

Strassburg, France, and Copenhagen, Denmark.

After several years of sharing my talents in the grandest opera houses and music festivals in Europe, I have decided to commit myself to sharing a portion of my skills, experience, and insights to students in Middle Georgia who are interested in pursuing a career in the fine arts.

In 1982, I returned to Macon and presented a successful performance at the Grand Opera House. Days before the concert, I met with youngsters seeking a career in serious music, just as I was assisted by many generous individuals during the developing stages of my career climb.

Each year, I present an annual benefit concert, to allow local residents to support the efforts of promising young artists. Named in honor of my mother, the Mildred O. Evans Fine Arts Memorial Fund is a needs-based scholarship for students who have been accepted for study in an accredited post-secondary fine arts program. Awards of $1,000.00 are based on a combination of performance proficiency in talent competition and financial need.

## Meet Melvyn J. Williams, Attorney at Law. . .

I was born on November 18, 1938 in Macon, Georgia, the son and second child of Annie Wilson Williams and Charlie James Williams, both of Macon, Georgia. My older sister, now Mrs. Delores Williams Jones, was the first born child of the family and is 21 months older.

During my earlier years of growth and development, I lived in the Pleasant Hill area and attended St. Peter Claver Catholic School. Later, my mother and father separated and my mother, sister and I moved to Tindall Heights, where we remained through my graduation from high school and the completion of two years in the military.

Upon my return to Macon, Georgia, following two years in the United States Navy, I pursued a career at Robins Air Force Base. While the position itself afforded me some of the comforts in life, I soon recognized that racial discrimination and the absence of employment was a more fulfilling life career. I moved then to secure evening employment and to secure a college degree at the Fort Valley State College. After a period of turmoil on my job at Robins Air Force Base, I moved to the Macon, Georgia Post Office where I became a Postal Clerk and completed my college program in Math Education. For two years, I worked as a Postal Clerk and taught mathematics at Ballard Hudson Senior High School.

Uneasy about my future and unhappy with my status in life at that time, I resigned both positions at the Macon Post Office and Ballard Hudson Senior High School and pursued a Master's Degree in Guidance and Counseling at the University of Georgia. I completed the Master's Degree in 1968 and returned to Macon, Georgia to become a High School Counselor at Peter G. Appling High School. I served in that position for one year and, following this period, I returned to the University of Georgia to complete a doctor's degree in Educational Administration. Upon the receipt of my doctorate, I returned to the Bibb County School System and became the Coordinator of Staff Development. At this point in my life, I was married to Ella Rawls Williams and had one daughter, Melanise A. Williams. I built a home and believed that I had fairly well accomplished my basic goals in life.

After becoming unhappy with my position in the school system, I decided to pursue a post doctorate fellowship at Ohio State University in 1973. Following this experience, which carried me to more than 16 major cities throughout the United States, I accepted a position at Georgia State University. Over the next seven years, I became an Associate Professor of Educational Administration and Director of the Division of Developmental Studies at Georgia State University. Additionally, my wife and I experienced the birth of our son, Melvyn, Jr., and I also sought and won an elected position to the Bibb County Board of Education.

While my teaching career was quite satisfying at Georgia State University, I felt that I could respond to a greater purpose in life by pursuing a legal education. With this in mind, I resigned my position at Georgia State and enrolled in the Walter F. George School of Law at Mercer University. Three years later, I completed my law degree, passed the bar examination and established a law office in Macon, Georgia. Presently, I am in private practice and continue to serve on the Bibb County School Board.

## ***Profile of a Jewish Family — The Dayans***

### ***Sigfried, Roslyn, Marshall, and Jordan***

*(As told by Sigfried to James Wimberly)*

Sigfried and Roslyn Dayan* both grew up in families whose immediate roots were "old Country." Sigfried's father came from Syria as a child in 1903. His mother's father came from Austria, but his mother herself was born in Chicago, Illinois. Roslyn's father lived in Hungary and her mother in that part of Hungary now known as Yugoslavia. In both cases, the parents were hard workers, continously seeking better lives for their families.

Sigfried's youth in St. Petersburg, Florida underscored his sensitivity, since anti-Semitic feelings were very strong in that area. His family was the target of Ku Klux Klan cross-burnings; his father's business was violated, and other forms of demeaning treatment had to be endured until interest in World War II provided another distraction for those combative forces. In this atmosphere, Sigfried found himself in physical proximity to both black and white neighborhoods, and therefore, made an early "transition" in terms of racial attitudes.

The family's move to Miami, Florida initiated Sigfried into a freer, more independent, and socially more significant world. The Jewish community in Greater Miami was large and, therefore, powerful. According to Sigfried, "for the first time I felt that. . .this was my country." Against this backdrop he met Roslyn. She was still in junior high school, he in senior high. When she graduated, and while he was a student in college, they married. The birth of their first child, Marshall, prompted Roslyn to discontinue her own college education temporarily and go to work.

Sigfried's graduation from college led him into a brief teaching career and "moonlighting" jobs. Meanwhile, Roslyn resumed college at night. Later, Sigfried left teaching to become invloved with mental health projects. Eventually, he became executive director for a sheltered workshop in Miami, and he remained in this position for three years. During this time he saw the organization grow from a budjet of $16,000 to one of $25,000. Job training for the mentally retarded, a nursery, a recreationsl program, a park, a summer camp, and special projects with the Department of Labor are among the achievements he made on behalf of mentally retarded citizens.

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*Roslyn Dayan died on October 13, 1979. In April 1984, Sigfried married the former Lisa Kaufman.

A second child, Jordan, and the increased necessities of life influenced Dayan's departure from the field of mental health for work in the life insurance business. In 1967 they moved to Bibb County. Sigfried was associated with the Metropolitan Life Insurance Company and Roslyn began teaching special education classes at Union School. They began right away to act on their usual community interests. Sigfried was involved with the Macon Association for Retarded Citizens, serving as Executive Director, the Civitan Club and Volunteer Macon, an organization he helped to develop, and for which he also served as president. He and Roslyn alternately served as chairperson for the Experiment in International Living.

Sigfried also works with the Federation of Jewish Charities, serving as one-time president and chairman of fund raising. He was president of Sherah-Israel Congregation, and chairman of the Bonds for Israel Drive.

Roslyn Dayan exerted her energies in the area of education and politics. As a member of the League of Women Voters, she chaired the Education Committee, and on the basis of the League's recommendation, became an appointed member of the Board of Education. She served two years of an unexpired term before being elected to a full term as a member of the county's first elected Board of Education in 1972. One of her greatest interests was in the improvement of community attitudes toward public education. She and Sigfried rose above much community and neighborhood pressure to choose and stay with public education for their children.

Marshall Dayan has been successful with early participation in American Legion Oratorical contests.In most of his efforts he has won or placed. In politics he has been busy in gobernatorial, presidential, and senatorial campaigns. At one time he even established a headquarters for a candidate in his own home, without the knowledge of his father. He is enthusiastic in his anti-death penalty efforts, having spent a period as state coordinator for the American Civil Liberties Union.

Jordan Dayan works more as an individual than through organized groups or agencies, but he is equally vigorous in his personal statements against the draft laws (though he acquiesces to the law), against nuclear bombs and war. He also avidly supports the Equal Rights Amendment. One demonstration in New York found him with fifteen other people ably representing the Georgia voice. His interest and attachments are broad and varied. His friendships include people from all walks of life, all segments of society. Last summer in Seattle searching to clarify his personal goals.

goals, he played bass in a gospel group in a black church. Now he has returned to school to study music.

All the Dayans are peace-loving people. They are devoted to the philosophy that there are alternatives to war. Their family unity has intensified rather than diluted the individual strengths and talents of the members. As owner of S. Dayan and Associates, 144 New Street, Macon, Georgia, Sigfried has carved an impressive niche in the business world of Middle Georgia. As students and ctivists, Marshall and Jordan have set laudable examples for many of today's youth. Together, the family of Sigfried Dayan has protected and maintained the highest traditions of the Jewish community and of the human race.

Meet DeWitt T. Walton, Dentist...

I, DeWitt T. Walton, Jr., a doctor of dental surgery, was born on May 25, 1937, in Macon, Georgia to Dr. and Mrs. D. T. Walton, Sr. My father was also a dentist. I have a younger sister, Mr. Jacquelyn Aline Walton Sadier.

My pre-school years were spent sharing a home with my mother's parents and other members of her family, but shortly before my fifth birthday, May, 1942, my mother died in a tragic auto-train accident. In 1946, my father remarried and our family then moved to 552 New Street, just around the corner from the building now known as The Walton Building. My father had purchased and remodled this building in 1943. It housed his dental offices and also the offices of two black insurance companies.

From Green Street Elementary School, I entered Hudson Junior High School, proceeding to Ballard-Hudson Senior High School, and graduating from there in 1954.

In the fall of 1954, I entered Howard University in Washington, D.C. My major study was chemistry. Since I pursued my studies during summer sessions as well as during regular sessions, I completed all major requirements for graduation in three years. One deficiency was a three-hour elective course requirement, which delayed my actually receiving a degree at that time.

In the meantime, I had already taken the Dental Aptitude Test, and although my initial application for admission to the School of Dentistry was denied, I was later accepted when a vacancy occurred. My father's pride as I thus began my dental career in 1957 was magnified by the fact that his son was following in his footsteps – the same profession, and the same school from which he had received his own D.D.S. in 1926.

During my junior year in the School of Dentistry, I also re-enrolled in the School of Liberal Arts to complete the three hours I needed for my Bachelor of Science degree. In 1960, I was granted the B.S. degree from Howard University, and in 1961 I received the D.D.S. degree.

In June, 1960, while I was still a dental student, I married Ms. Joan G. Robinson of Washington D.C. We are proud and happy parents of four daughters: Jimmie Alisa, born in 1961; twins Gwen Noel and Gayle Nicole, born in 1966; Joy Alexa, born in 1976.

My actual dental practice began in the United States Army, where, as a member of the Dental Corps, I served a two-year tour of duty at Fort Knox, Kentucky. When I was discharged, I returned to Macon, Georgia, joining my father in his dental office in August, 1963. My father retired in 1968 and died in 1978, but his guiding hand and spirit remain the inspiration behind what is a continuing and expanding dental service.

In 1969, I became the first black person to be appointed to the Bibb County Board of Education. During my four-year term, the Bibb County School System was desegregated. My inability to thwart some of the decisions at that time made some aspects of that experience both trying and difficult.

In 1981, I was appointed to the Macon-Bibb County Transit Authority and elected vice-chairman. In 1984, I was appointed to the Urban Development Authjority, becoming the third black person to serve with this group. I have also been very active with the Boy Scouts of America, particularly with the Executive Board of the Central Georgia Council and with the Executive Committee. I have received the Guardian Award and the Silver Beard Award in connection with this work. I am a life member of the N.A.A.C.P., the Omega Psi Phi Fraternity, and the ***Federation Dentaire Internationale.***

In the dental profession I have been active in state and national associations. At various times I have held office, including president of the North Georgia Dental Society. In 1984, I received the Honorable Fellow, the highest award from the Georgia Dental Association. Other past awards include the Dentist of the Year, The Citizen of the Year, and the Humanitarian of the Year, all from the state dental association. I have also been appointed to serve on the Dental Advisory Committee, becoming chairman for two years. Other activities in the field of dentistry include educational, advisory, and civic pursuits at various levels.

Personal efforts and contributions are perhaps the most significatnt to me. The DeWitt T. Walton, Sr. Memorial Student Loan Fund at Howard University, a trusteeship at Howard University, and life membership in the President's Club of Howard University are listed among such efforts. Fraternity awards also have deep emotional value, since they highlight my interest in helping to provide opportunities for my people. The 1983 Commerical Building Award for the Walton Building from the Macon Heritage Foundation spotlighted the restoration of the building and its certification as historically significant.

In all of my life's work, I have hoped to confirm and perpetuate the ideals of my father, who was the guiding force in my life.

Meet Mose Davis: "Freedom is not free. . .One must fight for it. . ."

One of the oldest Afro-American organizations which has been fighting for freedom and justice is Prince Hall Free and Accepted Masons. The order was founded by Prince Hall, who was born in Bridgetown, Barbados, British West Indies on September 12, 1748. His father, Thomas Prince Hall, was as Englishman, and his mother was a free colored woman of French extraction.

In 1765, at the age of 17, Prince Hall worked his passage on a ship to Boston, Massachusetts, where he found a job as a skilled leather worker, the trade learned from his father. Eight years later he had acquired enough real estate and was qualified to vote. He was religiously inclined and later became a preacher in the African Methodist Church with a charge in Cambridge, Massachusetts.

Did you know that Prince Hall and other men of color petitioned George Washington, the Commander-in-Chief of the Army, to permit Afro-Americans to fight in the Revvolutionary War? As a result, more than 5,000 fought for the cause of America's freedom from the Mother Country.

In March 1784, Prince Hall petitioned the Grand Lodge of England, through a Worshipful Master (the Head of a Lodge) of a Lodge in London, England, for a warrant or charter in order to organize a Lodge in America. On September 29, 1784, a warrant was issued. The warrant was not delivered to America until three years later because the Brother (a member of the Lodge) to whom the matter was entrusted, failed to call for it. It was delivered, however, on the 29th day of April, 1787, by Captain James Scott, a seafaring man and the brother-in-law of John Hancock, one of the signers of the Declaration of Independence. On May 6, 1787, by virtue of the authority of the warrant, African Lodge No. 459 was organized and began work as a regular Masonic body.

Today there are forty-three (43) state Jurisdictions within the United States with Prince Hall Masonic Lodges of Free and Accepted Masons with more than 4,626 Lodges with a membership of more than 265,526.

The Pince Hall Jurisdiction of Georgia is 118 years old. There are more than 209 Lodges with a membership of more than 25,155. Prince Hall Masons have contributed more than $1,000,000.00 to the Legal Defense Fund of the NAACP. The Georgia Jurisdiction has contributed more than $102,000.00 to the Legal Defense Fund of the NAACP, and more than $6,250.00 each year to aid students in furthering their education. In 1983, the Prince Hall Eastern Stars contributed more than $41,000.00 in scholarships to students.

Today the Prince Hall Masonic Order and many other organizations serve as instruments to promote appreciation of the life and history of minorities, and to encourage an understanding of their present status and promise for the future.

***Extended Activities:***

Another way to strengthen your social studies skills is through case studies. Study the following case studies and select one of the suggested activities for a research project.

The slides for the Jewish Community may be checked out from the Booker T. Washington Community Center.

# EARLY AFRICAN AMERICAN LIFE
# IN JONES COUNTY

## *FAMILY LIFE*

Family life basically was home oriented. The farm, whether owned or rented, was all encompassing. Families tended to be large and extended under the same roof or in a compound like arrangement. Usually, families sharecropped with all family members working together to survive. The division of labor was strictly adheared to if work was to be productive. Families were allowed garden plots for personal use. Produce from these plots sustained families throughout the winter months. Little money was made, very little was saved. Extra money was poured back into the operation of the farm or used to repay debts.

No matter how meager, families shared. During planting and harvesting time, families helped each other out. Whether building a barn or slaughtering the livestock, families and neighbors helped each other.

Hog killing time was as much a social event as it was work. The men did the killing and the butchering. The women cut fat, made lard, saved the crackling, cleaned chitterlings, made head cheese, dried the skins, bleached the bristles and made sausage. After the meat was salted, packed and hung in the smokehouse, freshly cooked tenderloin, crackling and skins were served to everyone who helped. After eating, everyone sat around the fireplace to listen to stories, catch up on the latest news and discuss political and other important events affecting their lives. Children learned a great deal about the culture and mores of the community.

Women gathered for special occasions. Births, quiltings, soap and candle making, deaths and wakes, and societies were events that women looked forward to. This gave them the opportunity to gossip, share recipes, sympathize, show off anything new and generally brag on personal and family accomplishments.

Events centered around births involved the midwife. A midwife was central not only during births but was the health consultant for her community. She dispensed home remedies and was a repository of knowledge concerning herbs and other medical techniques. She served in this capacity not only in the black community, but was sought out by and cared for white women during their confinement. She usually lived with the white family for about six weeks after the birth, taking care of both mother and child.

## EDUCATION

The first schools in the area were the churches. St. Paul A.M.E., Holts Chapel A.M.E., Franks Place Baptist, Friendship C.M.E., St. Mark, Camp Hope, Stewart Place, Kings Chapel are the names of just a few of the churches that served their communities as schools. Students attended these schools mainly during the winter months when there was little or no farm work being done. Reading, writing and arithmetic were stressed. Usually, the teacher was a young female who had the equivalent of a junior high education. The curriculum varied according to the resources of the community. Books, if any, were given to these isolated schools by the white schools after they had either become too old or too worn out. Students brought their lunches in pails consisting usually of biscuits and syrup, fat back or cured ham. Water was brought in a bucket from a spring or drawn from a well. Out-of-doors toilets were available.

Grades went from primer to seventh or grade eight in some schools. Most places had only a single room with one teacher responsible for the entire lot. Teaching was mostly done by rote.

Parents contributed whatever finance they could spare. The teacher usually boarded with one of the families. Other families would donate food stuffs to the family boarding the teacher. Family members would perform general repair of the building, provide the firewood and coal and assist whenever possible.

Families who could afford it sent their children either to Macon to attend Ballard or to Augusta to attend Haines Institute. This was done at great sacrifice. There were only a few families able to send their children to school away from their homes. Education was held in high esteem as the only means to better one's lot in life. Schools were scattered throughout the county with the rudiments being stressed. The girls who were able to go away to attend school came back to the community to teach. For some, the beginning salary was a meager $18.00 a month. At most, $35.00 was the very maximum a county would pay a black teacher. These young girls, if they didn't get married, completed their education by attending Saturday classes and summer sessions usually at Fort Valley State College or one of the black colleges in Atlanta.

In 1955, schools were consolidated in Jones County. Three new black schools were built; Bradley-Wayside and Idella Duncan containing grades 1-7, and Maggie Califf High containing grades 1-12. Students were bussed from all over the county to attend these schools. These schools became a focal point for black community activities. These schools sought to promote cultural and social activities. Plays, musicals, singings, even weddings and funerals were held in these schools' cafetoriums. PTAs were active and well attended. The principal, by virture of his position, became a leader of the black community often equalling or surpassing the influence formerly held by the minister and the church elders. Teachers were respected and their word was sacred. Student and parental attitudes regarding school were positive. Extra curricular activities were well attended and became social events. The black community was exceedingly proud of the choirs and basketball teams. Later, the band (instruments were sold to the black school by the white school) became another source of pride and accomplishment. Maggie Califf became known throughout the state of Georgia for all three activities.

Graduation from both grades 7 and 12 were events looked forward to by the entire community. Students in grade 7 met at the high school to graduate. The ceremony was treated seriously because for the majority of the students, this either signaled the end of formal education at grade 7 or sometime before grade 12. High school graduation, both the baccalaureate and commencement exercises were packed house events. All teachers at Maggie Califf, principal, Jones Supervisor, guest speaker and any degreed program participant were in full academic attire. The superintendent of schools presented their diplomas. For most of the seniors, this exercise terminated their education. For most families, their dream of having a high school graduate, their years of extreme sacrifice had finally paid off. Very few seniors went on to post secondary schools.

In 1970, the school system of Jones County was integrated. Idella Duncan Elementary was closed. Bradley-Wayside now houses grade four and is scheduled to be closed in the next few years. Maggie Califf is now a middle grade school.

William A Black was appointed by the grand jury to fill an unexpired term of a Board of Education member in 1970. In 1972, he ran for election for a full four year term and has run unopposed since. He is the only Black elected official in Jones County.

## POLITICS

Historically, blacks in Jones County voted Republican. Jacob P. Hutchings was elected Representative of Jones County from 1866 - 1868. James Deveraux was elected Senator from Jones, Twiggs and Wilkinson counties in 1866.

Blacks generally had little problems at the polls. Gradually, the party affiliation changed from solidly Republican to Democratic. Blacks usually voted in blocks following the dictates of their white employers or "quasi" black leaders. During the early 1950's, KKK activity surfaced during a hotly contested superintendent of schools election. A cross burning was held to scare blacks back into "voting right." At another time, KKK protested movies being shown at the only segregated theater in Gray. The movies in question, "China Gates" and "Island In The Sun" had questionable relationships between the races. Even though the movies had been heavily censored, the KKK's paraded in strength to show their displeasure at such films. Their activity eventually led to the theater's being closed. This clan activity was documented by CBS in 1967.

Several blacks have run unsuccessfully for elected office in Jones County. Charlie Richardson was appointed by the County Commissioners in 1981 to serve as a tax assessor. Three blacks, David Battle, Robert Curtis and Donald Black were elected to their second term to the Democratic Party County Executive Committee. Emory Lamar, president of the local chapter of the NAACP, is currently responsible for a surge of political activity in the county.

## GENERAL

Jones County has produced three medical doctors — Vieta Bland, Harold Pitts and Woodrow Wilson Gray, Jr.; three practicing lawyers - Willie L. Sands, Lucy Ford and Roosevelt Freeman. And many educators such as Dr. Emma C. W. Gray (deceased), Dr. Woodrow Wilson Gray, Jr. and Dr. Moses Norman. Richard Hutchings, great, great,great grandson of Jacob P. Hutchings will complete his doctorate in May of 1982. Mrs. Maggie Califf, sister of Lucy Laney, although born in Macon, devoted her life to educating the black children of a small town in Jones County, Clinton, Georgia.

Black citizens representing almost every human endeavor are rooted in the red clay hills of Jones County.

## TEACHERS IN JONES COUNTY BETWEEN 1906-1946

### *CLINTON*

MRS. MAGGIE L. CALIFF
MRS. MARY BLACK CLOWERS
MRS. DOROTHY BARFIELD WILLIAMS
MRS. AMELIA BLACK EARLY
MRS. WILLIE CALIFF HARDEMAN

### *GRAY*

MRS. CAMILLA SOLOMAN
MISS LIZZIE WILDER
REV. WYNNS
MRS. OSSIE BILLINGSLEA
MRS. CLEMMIE MCCOY
MRS. CLAUDUA MAYS
MISS ANNIE OLA ROBERTS
MR. CHARLIE PITTS

### *HADDOCK*

MRS. BEATRICE LESTER
PROF. WILLIAMS
MISS FLORINE BLOUNT
MRS. ROSA GLOVER
MRS. IDELLA DUNCAN
MISS CORINE BLOUNT
MISS PEARL BLOUNT
MISS MINNIE BRANTLEY
MRS. HATTIE TURK

### *KINGS CHAPEL*

MRS. SADIE LINDSEY

### *SAND CREEK*

MISS ESSIE FINNEY

### *SALEM CHURCH*

MRS. ODESSA RIDLEY
MRS. HATTIE HUTCHINGS CLEVELAND

### *SMITHVILLE*

MRS. ADA FARLAR

### *JAMES*

MRS. IDA BELLE PITTS
MISS JEAN LAMAR
MRS. CARTIE LIGHTFOOT

### *PINE RIDGE*

MRS. ADA FARLAR
MRS. INEZ LESTER

### *BLOUNTSVILLE*

MRS. INEZ LEWIS

### *WRIGHTS CHAPEL*

MRS. MARY TOWELS BARFIELD
MRS. MATTIE BLACK TUGGLE

### *BRADLEY-WAYSIDE*

MRS. HARRIET BARFIELD BLACK
MISS MARY PITTS
MRS. FANNIE BLACK PITTS
MRS. WILMA BLAND
MISS GLADYS SOLOMON
MRS. MARY MORMAN
MRS. VIOLA LITTLE
MISS DORRIS WILDER
MRS. MARY WILDER LAWSON

### *ST. MARK*

MRS. ALICE PITTS
MRS. ROSA L. VINSON

### *LESTER SCHOOL*

MRS. ELIZABETH SPENCER
MRS. JUANITA VINSON

### *WILLIAMS CHAPEL*

MRS. PARTHENIA SMITH

**Extended Activity:**

# AN ILLUSTRATED HISTORY OF THE JEWISH COMMUNITY OF MACON, GEORGIA

INSTITUTE OF RELIGION 1979

February 13, 1979

**Prepared by:** Rabbi Edward Paul Cohn
Temple Beth Israel
Macon, Georgia

Just how long ago religion began and why are questions that cannot be definitely answered, we may only surmise. Scientific evidence leads us to believe, with some certainty, that religion was practiced during the Stone Age of 50,000 to 15,000 years ago. Prehistoric men and women of this period engaged in elaborate burial customs and they performed certain magical rites as well.

That mankind turned to religion at a very early period, then, is a fact. But exactly why he did so is a matter of theory.

Perhaps the nature of the world in which he lived was responsible, for it was a time of violent physical change and upheaval. The earth was marked by many smoking volcanoes which frequently erupted and earthquakes were common.

Early man was subject, also, to extreme weather changes due to the effects of a series of Ice Ages. It may well be that the world represented a common lurking danger which caused primitive man to feel himself at the mercy of some mighty supernatural force. To cope with his fears, he instinctively turned to a power beyond himself, one that he felt was capable of protecting, or at least, helping him.

But perhaps the answer is to be found more within the essence of mankind. Unlike other creatures, we alone possess the capacity for self consciousness and awe. As the human body and mind developed, we grew to the point where we came to see the world with wonder and amazement. Certain natural events like the growth of crops, birth and death, are beyond our comprehension and knowledge.

The more our pre-historic forebearers saw and experienced their world, something within them recognized what we today as believers still sense in our hearts and m,inds. And that is the inescapable conclusion that there is a mightly, unseen Force in the universe.

Almost 4,000 years ago (give or take a century) an awareness of the One God was revealed to the first of the Jewish Patriarchs, Abraham. Leaving the security of his home in Ur of the Chaldeans, Abraham and his family set out on a spiritual quest which we Jews continue to this day. Our children and children's children will be honored to bear witness to the precious truths which Moses received at Sinai. Those moral and ethical teachings, later encompassed in the Scriptures, have become the goal and challenge of every civilized society.

As tribes wandering throughout the desert in search of their promised land, the Israelites evolved into a distinct people with a unique faith.

(First slide - #7)

They erected their sacred Temple in the Land of Milk and Honey and for a thousand years through conquest and wars, peacetimes and propserity, evolved and grew into a faith with universal and worldwide teachings, too big for any one geographic region.

In the year 70 the Holy Temple, built first by Solomon and then by King Herod, was finally destroyed by the Romans under General Titus. The Temple's destruction was a tremendous trauma. Yet, Judaism had already begun to grow in thriving communities throughout the world.

From Babylonia to Palestine; from Spain to the Ottoman Turks; from Italy, France and England to Poland and Russia; the spotlight of the Jewish history pivots, alternates and changes. Too often recoiling from fierce persecution resulting from the mindless superstition and ignorance which are blots on the record of human frailties, our Jewish refugees finally found a haven in New Amsterdam in 1654.

Later to be called New York, New Amsterdam was only the first stage in what has become a Jewish love affair with America.

One month after Ogelthorpe settled his English colonists at Savannah in 1733, Jews had landed in Georgia. They were forty-two strong, representing 20 families. They brought with them a Torah, scroll, Hebrew prayerbooks, a Chanukah Menorah, and other religious articles.

To Macon, founded in 1823, the earliest Jews come from Germany and France, escaping from the revolutions then sweeping Europe. Though the living of that time left little record, the dead speak through tombstones in the old Hebrew Cemetery on Rose Hill, as far back as 1844.

(Slides #'s 11, 12, 13, & 14 - Old Cemetery)

This burial ground was the first piece of communal property owned by the Macon Jewish community, and was maintained by a voluntary group until it was consolidated with Beth Israel Congregation in 1863.

(Slides #'s 15 & 16 - Old Cemetery)

In the year 1859, the nation stood at the brink of war. Macon claimed a population of 10,000 souls, of whom 40% were slaves. Ladies in hoopskirts tripped along the columned porticoes of the mansion on College Street. (But that was before they were air conditioned). Gentlemen tipped high beaver hats from passing carriages; on the river, barges piled with bales of cotton floated, while river boats churned the muddy waters. (Today, 120 years later the river boats are gone, but the waters are still muddy!)

In 1859, our town boasted a volunteer fire department, gas street lights, express and telegraph offices and the race track. There was also a college for women and five Christian churches of assorted denominations. But now there was also to be a Jewish congregation.

A brown leather record book, worn by a hundred years of time, tells how Temple Beth Israel was created. In the beginning, eleven men came together in a house on Cherry Street, near Third. According to the first page of the minutes:

> An informal meeting of several Israelites of Macon was held at the home of E. Brown, Esq. on Sunday, October 30, 1859. E. Isaacs was called to the chair and . . . explained the object of this meeting to be to form, if possible, a congregation.

A week later, at the home of Elias Eistein, on the corner of Pine and First Streets, 28 men bound themselves to maintain and support a permanent congregation to be known as the House of Israel - Beth Israel. Annual membership dues would be $50.00 per member "if he has an open business and married, $25 if he be a daily laborer or clerk; and $12 for single men." The ritual would be German Orthodox, with sermons preached in both English and German.

Mr. Eistein was elected first president, and appointed a committee to prepare a constitution. On December 14, 1859, the Legislature of the State of Georgia granted the new congregation a charter.

The next step was to secure a religious leader. There were only 9 fully ordained rabbis in all of America at that time. Advertisements were placed in Jewish publications for a combined hazan (cantor), schochet (butcher trained in the proper Jewish slaughter of animals) and teacher. Shortly, the Reverend H. Lowenthal, formerly of London, then of New Haven, Connecticut, was installed at $700 a year, (and we have had Yankees for Rabbis ever since!)

The very first synagogue is described in the minutes:

"A room in Cherry Street over Horn's Confectionary and
which we think a desirable and central location."

This was a location roughly corresponding today to the area between Third Street and Broadway.

The year 1868 is an important one in Temple history. It marks the real beginning of our religious school. A school room was rented. Curriculum was trilingual - Hebrew, English and German. That year, too, saw the establishment of a regular meeting of the Temple Board.

Aslo, in 1868, the congregation, now some 40 members in strength, purchased a lot on the corner of Popular and Second streets, for five hundred dollars. Money was hard to come by in those "carpet-bagging days" (not that it's too plentiful now!). No doubt, for those nine (9) years while praying above a candy shop, the congregation had longed for a Temple building of their own.

The basement of the new Temple was finished in time for Passover services in April, 1874. And, in the autumn their dream came true.

(Slide # 18 - First Temple)

Complete with a minaret-like tower and a pipe organ costing the giant sum of $250.00, Beth Israel had its own Temple.

The young congregation had, from the start, been groping to find its form of liturgical expression - whether fundamentalistic (Orthodox) or liberal (Reform). In 1869 a few members moved to vote on what they considered reforming the traditional prayers along the lines of Temple Emanuel of New York. The motion lost. In 1872, the Congregation also rejected a compromise suggestion of a half-way reform.

Macon Jews, now calling their rabbi "minister", were readily finding a place in the life of the community. The years brought an ever increasing degree of participation and distinguished service in various areas of Macon activity, development, and progress.

Some of us helped establish and equip Macon hospital, others served on boards of trade that created municipal ownership of the water system, paved streets, and installed sewers. As far back as 1884, Macon Jews have served on the City Council, become charter members and officers of civic clubs, leaders in art and music, active on both academic campuses, in politics and social service.

In the 1870's and 80's, Macon's Jews devoted themselves to Jewish philanthropic relief efforts for their fellow Jews in Russia and Eastern Europe. Since that early day this work has been continued by the Macon-Middle Georgia Jewish Federation which each year collets hundreds of thousands of dollars for Jewish charities in the United States and most particularly in the State of Israel. Each year an Israel Bond Drive is held community wide, as well. Women in our Jewish Community also have involved themselves for over forty years in the local Hadassah chapter which remains an active and unifying influence in the Macon Jewish Community.

In 1879, the William Wolff Cemetery was added to the Jewish Community.

(Slide #'s 19 & 20 - New Cemetery)

(Slide # 21 - Soldiers Grave)

There, one finds the graves of those local Jewish soldiers who gave up their lives for their country in World Wars I and II.

(Slide # 22 - Marcuson)

In 1894, a fledgling rabbi, Isacc E. Marcuson, freshly ordained from the Hebrew Union College (from which all subsequent Beth Israel Rabbis have been graduated) came to Beth Israel. Thus began a ministry that lasted until his death in 1952, interrupted in 1903 for 16 years.

Under Rabbi Marcuson's guidance, the congregation came well within the ranks of the American Reform Jewish Movement - where it has stayed ever since.

In 1898, plans were made for a new Temple building. It seems that a farmer's market had been established on Poplar Street, directly opposite the Temple. Wagons loaded with produce converged there, creating a noisy environment for Saturday morning Sabbath worship. With watermelon rinds on the Temple steps, it was deemed essenial to relocate.

(Slide # 23 - Beth Israel Exterior)

A lot was purchased at Spring and Cherry Streets. Until their new home was ready, the Jews worshipped at the First Baptist Church, whose congregation had enjoyed Beth Israel's hospitality when its church house burned in 1883.

(Slide # 24 - Cornerstone)

On October 30, 1901, the cornerstone was laid for the New Temple. Reverend J. L. White of the First Baptist Church joined Dr. Marcuson in the ceremony. Gustav Bernd, Jr. was conregational president, a position he held for 20 years.

(Slide # 25 - Beth Israel Exterior)

(Slide # 25½ - B/W Eye)

The Temple, its dome crowned by the all-seeing Eye of God, its perpetual light aglow, was happily initiated by a wedding. On June 4, 1902, the pews were installed at 3 o'clock in the afternoon, and at 5 o'clock, Theresa Hymes was married to Alex Wachtil.

(Slide # 26 - Beth Israel Interior)

Since 1952, Beth Israel has been served by these spiritual leaders: Rabbis Newton Friedman, Harold Gelfman and Edward Paul Cohn. Currently, our president is Freda Nadler, the first woman president in the Temple's history. Presently there are 140 families in the 120-year-old congregation, with an active Sisterhood, Religious School and Temple Youth Group.

(Slide # 27 - Chit-Chat)

(Slide # 27½ - Freda Nadler)

Additionally, every month for over 20 years, the Sisterhood has sponsored a luncheon -discussion group called The Chit-Chat Club. This group offers a public service to Macon's blind community of all faiths. Beth Israel is proud of its many inter-faith projects within the general community. One example was the March gathering with St. Joseph's Catholic Church and members of various churches.

(Slide # 28 - Sherah Israel Cornerstone)

In 1904, Beth Israel's sister-synagogue, Sherah Israel Congregation, was established by 54 Jewish Families who sought a more traditional expression of their Judaism.

(Slide # 29 - Sherah Israel Exterior 1)

At first, services were held in rented halls; then a large two-story house on the corner of Oak and Third Streets was used for services and classes, and also as a parsonage for the rabbi.

Sherah Israel was assigned cemetery space in Rose Hill and the earliest grave in the congregation cemetery is dated 1902. Rabbi Charles Glyck served as rabbi during most of the early years, and intermittently until his death in 1923.

(Slide # 30 - Sherah Israel Exterior 2)

In 1919, the property on the corner of First and Plum Streets was purchased for a new synagogue building. On June 4, 1922, a dedication service was held to inaugurate the handsome, new edifice erected by the Synagogue's members. Hyman Marshall was president of Sherah Israel on that proud occasion.

(Slide # 31 - Sherah Israel Exteria 3)

At about the same time, the women of Sherah Israel established their Ladies Auxiliary at the home of Mrs. H. C. Kaplan on Cherry Street, with Mrs. Ben. Goldgar serving as the first president. Right up to this very day, the Ladies Auxiliary has been most active and zealous with financial, as well as spiritual, support.

From 1922 to 1947, Sherah Israel grew. The religious school and Adult Bible Classes were increasingly popular. Today Sherah Israel is justifiably proud of its Religious School, Hebrew School, Sisterhood and Youth Group.

By the way, during both World Wars, Macon's Jewish Congregations - the Reform and Traditional - expanded and intensified their services and hospitality to neighboring servicemen who were stationed at nearby bases.

In 1949, Sherah Israel affiliated with the United Synagogue of America, becoming officially a member of the American Conservative Jewish movement.

(Slide # 32 - Sherah Israel Exterior 4)

In 1950, a campaign was begun, under President Sidney Backer, to build an adjacent multipurpose center and auditorium complex. This was accomplished in 1953.

In 1962, Dr. Pierce Annes began a distinguished rabbinate with the congregation. In 1977, Rabbi Robert Kravitz came to become Sherah Israel's incumbent spiritual leader.

(Slide # 25)

Although we are two very different congregations, we 800 Jews of Macon stand united and cordial in our cooperation with one another. Each year we experience a modest, but steady growth in numbers, and ours is the glory and the challenge to carry aloft our precious Jewish heritage, the fruitful faith of our ancestors, into the 21st Century.

Even as Macon has been a welcoming and comfortable locale of residence for us, we have proven energetic and supportive sons and daughters of Macon, Georgia, and builders of everything which is noble and enduring in this our city, which we are proud to call our home.

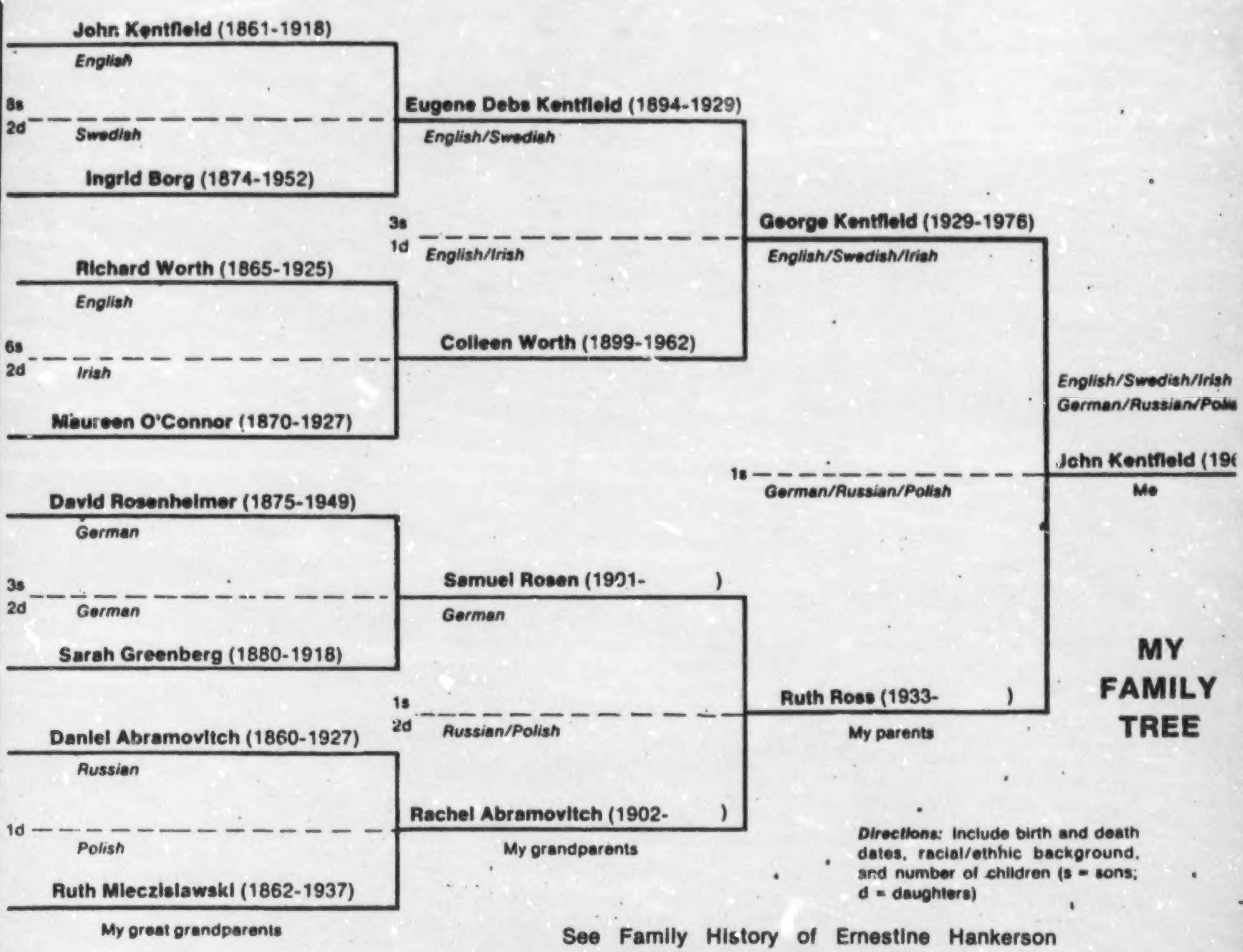
**SUGGESTED ACTIVITIES:**

1. Have students devise a questionnaire to be given to their elderly family members and neighbors;
2. Establish oldest residents on street and neighborhood;
3. Tape family stories on important events as remembered by old relatives and neighbors;
4. Construct a history of your neighborhood using data taken from questionnaire detailing a time-line of events;
5. Look for family albums, deeds, birth and death certificates, family bible, marriage licenses, etc.;
6. Go to the cemetery and record names and dates of births and deaths;
7. List types of family celebrations or reunions and detail events;
8. Scrutinize questionnaire for occupations, classify according to type, education required, salary, duration (seasonal), mobility, sex, age and benefits;
9. From questionnaire, list organizations that benefited the individual or community.
10. Construct a map of neighborhood as recalled by elderly neighbors. Draw a map of neighborhood as it presently looks. Compare the two. Detail changes and make inferences;
11. Beginning at the 1900's, classify occupations and salary scales according to decades spanning 80 years. Make a graph;
12. Using a grocery list, compare prices with what goods and items cost now compared with what oldest family member or neighbor recalls.
13. MAKE a list of home appliances that were invented since 1900. Chart cost of items;
14. Develop a profile of neighborhood schools and churches;
    a. type of building
    b. type of heat
    c. name of principal
    d. name of teacher(s)
    e. subjects taught
    f. type of equipment
    g. mode of transportation
    h. length of day/term
    i. salary of principal/teacher
    j. number of rooms
    k. number of classes
    l. graduation facts
    m. programs
    n. other uses of school building
    o. post elementary/secondary opportunities

**CHURCH**

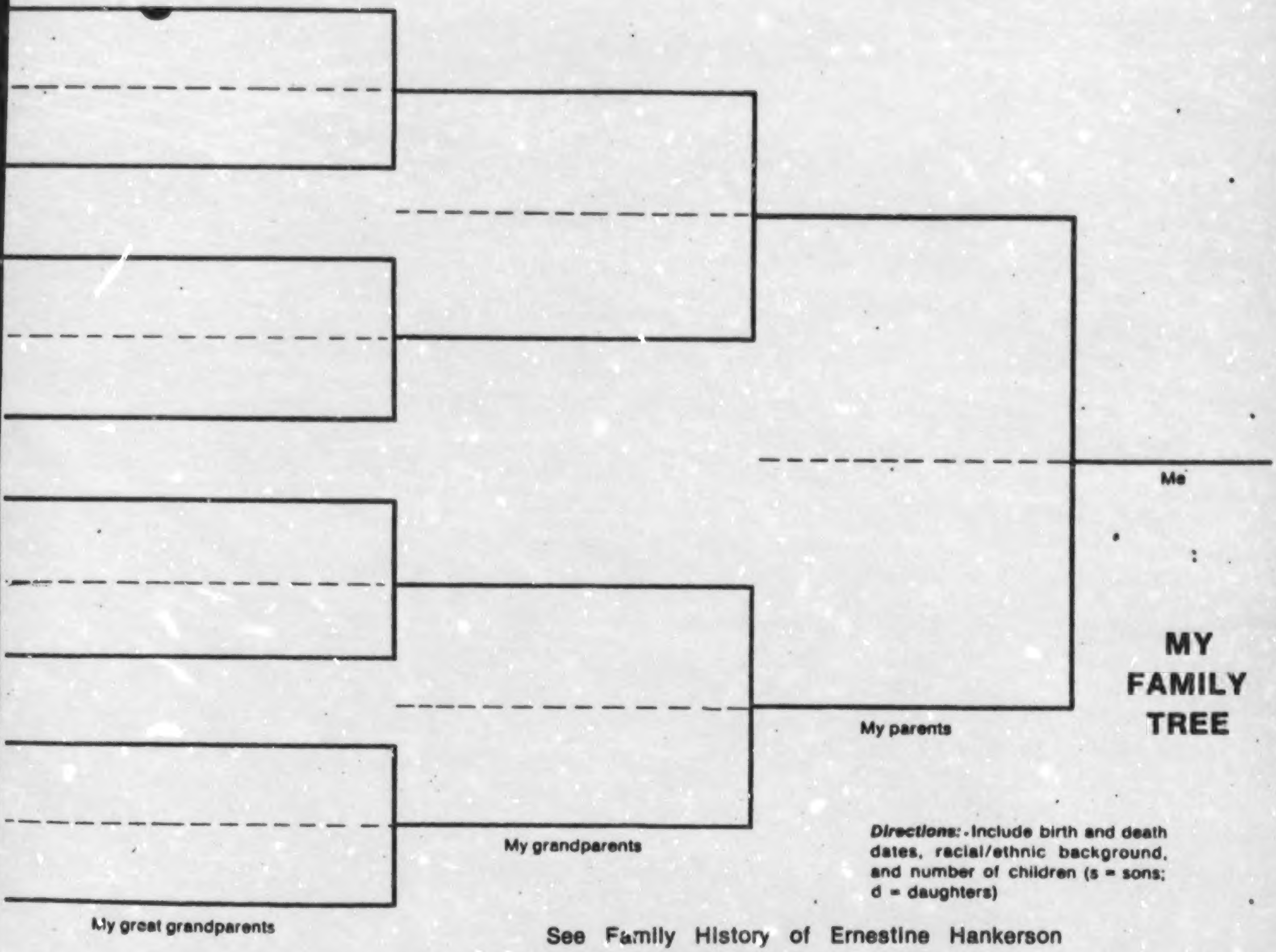
1. When Established
2. Denomination
3. Chronology of Ministers
4. Membership
5. Length of worship Service
6. Rituals (baptism, communion, funerals, weddings, etc.)
7. Community Involvement
8. Outreach

# MY FAMILY TREE


John Kentfield (1861-1918)
English
8s
2d
Swedish
Ingrid Borg (1874-1952)
Richard Worth (1865-1925)
English
6s
2d
Irish
Maureen O'Connor (1870-1927)
David Rosenheimer (1875-1949)
German
3s
2d
German
Sarah Greenberg (1880-1918)
Daniel Abramovitch (1860-1927)
Russian
1d
Polish
Ruth Mieczislawski (1862-1937)
My great grandparents
Eugene Debs Kentfield (1894-1929)
English/Swedish
3s
1d
English/Irish
Colleen Worth (1899-1962)
Samuel Rosen (1901- )
German
1s
2d
Russian/Polish
Rachel Abramovitch (1902- )
My grandparents
George Kentfield (1929-1976)
English/Swedish/Irish
1s
German/Russian/Polish
Ruth Ross (1933- )
My parents
English/Swedish/Irish
German/Russian/Polis
John Kentfield (196
Me

**Directions:** Include birth and death dates, racial/ethnic background, and number of children (s = sons; d = daughters)

See Family History of Ernestine Hankerson (Booker T. Washington Research Room)


Me
My parents
My grandparents
My great grandparents

## MY FAMILY TREE

*Directions:* Include birth and death dates, racial/ethnic background, and number of children (s = sons; d = daughters)

See Family History of Ernestine Hankerson (Booker T. Washington Research Room)

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177. Sadie I. Daniels, ***Women Builders*** (Washington: Associated Publishers, 1970), 2; John Dittmer, ***Black Georgia in the Progressive Era, 1900 - 1920*** (Urbana: University 8 Illinois Press, 1977), 149 - 51; Gerda Terner, ed., ***Black Women in White America: A Documentary History*** New York: Vintage Book, 1973), 122 - 23; ***Crimson and Gray*** XX (February 1939), 6. The Latter is a publication of Atlanta University.

178. For additional information on the college, see E. K. Love, ***Annual Address to the Missionary Baptist Convention of Georgia*** (Nashville: Baptist Publishing House, 1899); James M. McPherson, "The Liberals and Black Power in Negro Education, 1865 - 1915," ***American Historical Review,*** LXXV (June 1970), 1372; Willard Range, ***The Rise and Progress of Negro Colleges in Georgia, 1865 - 1949*** (Athens: University of Georgia Press, 1951).

179. Workers of Writers' Program, comps., ***Macon Guide,*** 35; Macon ***Telegraph,*** February 18, 1979.

180. Macon ***News,*** July 10, 1929; Macon ***Telegraph,*** February 18, 1979.

181. ***Ibid.*** For additional information, see the section on Black Business.

182. Macon ***Telegraph,*** February 18, 1979.

183. Atlanta ***Constitution and Journal,*** December 11, 1967.

184. Ibid.

185. Ibid.

186. Macon Telegraph, February 18, 1979.

187. Ibid.

188. Ibid.

189. Information on the Center was taken largely from a printed pamphlet entitled ***25th Anniversary: Booker T. Washington Community Center, Macon, Georgia*** (Nd: n p, 1965). See also Macon ***Telegraph,*** February 18, 1979.

190. Ibid., Friedman, A History of Temple Beth Israel, 14.

191. Ibid., 63.

192. Centennial Edition, Macon Daily Telegraph, May 1923, Sec. III, 2.

193. Ibid.

194. Ibid., Friedman, 83.

195. Ibid., 97.

### *Audio Visual Supplemental Materials on American Indians, African Americans, and Jewish Americans Housed in the Otis Redding Research Room of the Booker T. Washington Community Center.*

"African Culture." Atlanta: Authentic Designs 2000,1981.

"Afro-Americans Speak for Themselves." New York: Educational Dimensions Corporation.
A three-part sound filmstrip series. Examines the second-class citizenship of Black Americans from the period following slavery using the actual words of famous Black American writers from Phillis Wheately to Martin Luther King, Jr.

"Blacks and Whites." Del Mar, California: Psychology Today Games, 1970.
An educational game. In the style of monopoly, this game is designed to increase understanding of the problems and the differences in the two worlds, one black; the other white.

Bycel, Benjamin. "The American Indian: A Dispossessed People." Pleasantville, New York: Guidance Associates.
A two-part sound filmstrip. Depicts the Indian's struggle since World War II for his rightful place in American society.

Ethnic Studies. New York: Educational Design, Inc., 1973.
A kit of filmstrips, lesson tapes and cameo tapes. Provides good insight into the meaning of an ethnic group, the Great Migration, ethnic holidays, ethnic food in general, and introduces the culture of specific groups, inclusive of Black Americans, Jews and Indians.

Ethnic Studies. "What is an Ethnic Group?" Boulder, Colorado: Social Science Education Consortium, Inc.
A sound filmstrip. Helps to increase understanding of a complex term.

"Ghetto." New York: Western Publishing Co., Inc.
An educational game. Designed to foster better understanding of the characteristic elements and problems of ghettos in America.

"Ghettos in America." Pleasantville, New York: Warren Productions, Inc., 1969.
A four-part sound filmstrip. Provides some valuable information on the meaning and impact of ghettoes in America with a close look at Harlem and Watts.

Harding, Vincent. "A History of the Struggle for Black Freedom." The Great Professor's Series. Atlanta: Communications.
A sixteen cassette tape program. Traces the major events and influences on the Black man's struggle from his African roots to the end of the Vietnam War.

Human Relations Spots. New York: Anti-Defamation League of B'nai B'rith.
Three thirty second Human Relations spots: "I Am America," "Red, White and Blue," and "Different Faces," focusing on a minority to increase human relations.

"Indian Words from the End of the Trail." Stanford, California: Multi-Media Productions, Inc.
A sound filmstrip program. Provides good insight into early days of Indians, their culture and life values. Helps also to dispel erroneous myths about relationship of whites and Indians.

"King, the Man and His Meaning." Proud Ridge, New York: Sunburst Communications.
A sound filmstrip. Traces the impact of Dr. King from the Rosa Parks incident to the present, with several excerpts from his important speeches and other writings.

"Martin Luther King, Jr." Larchemont, New York: Media Basics, 1983.
A four-part sound filmstrip. Describes the twelve year period of dramatic achievements in the Civil Rights movement under the leadership of Dr. King, with emphasis on his philosophy, the scope of his concerns, and the effectiveness of his methods. Much information is correlated with King's book, Why We Can't Wait.

"Minorities Have Made America Great." Pleasantville, New York: Warren Scholat Productions, Inc.
A six set sound-slide program. Emphasis is on the contributions of minorities, including Blacks and Jews.

Our Ethnic Heritage Series. Walton, Conneticut: Current Affairs.
A six-part sound filmstrip. Gives good overview of the process of imigration and migration of ethnic groups to urban environments.

"The American Indian Today." New York: Teaching Resource Films, an Educational Source of The New York Times.
A two-part sound filmstrip. Acquaints students with Indian values and present demands of young Indians.

The Basis of Our Beliefs Series. "Slavery in America." Vienna, Virginia: Multi-Media Productions, Inc.
A six-part sound filmstrip. Reviews the events and ramifications of American slavery.

"The Brooks Family." American Story Series. New York: Anti-Defamation League.
A sound filmstrip. A typical Black family is used to increase understanding of Black culture and values.

"The Ghost Dance Tragedy of Wounded Knee." Washington, D. C.: Smithsonian Institution, 1980.
A sound filmstrip. Pictorially introduces conditions that led to the Sioux interpretation of the Ghost Dance and its relationship to the famous Wounded Knee Battle of 1890.

"The Merlin Family." American Story Series. New York: Anti-Defamation League of B'nai B'rith, 1982.
A sound filmstrip. A typical Jewish family is used to increase understanding of Jewish culture and values.

"The Nicholas Family." American Story Series. New York: Anti-Defamation League of B'nai B'rith, 1982.

A sound filmstrip. A typical Passamaquoddies Indian family is used to increase understanding of Indian culture and values.

"The Other American Minorities." New York: An Educational Service of The New York Times. Good information on several minorities, especially the Jewish American.

"Why Skin Has Many Colors." Pound Ridge, New York: Sunburst Communications, 1973.

A two-part sound filmstrip. Discusses evolutionary origins of various human skin colors; examines the role of heredity in determining skin tones; explains effects of certain environmental factors on skin color.

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